

Division 1

Section 7

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THE MISSIONARY HERALD

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THE MISSIONARY HERALD.

VOL. LXXIII. — NOVEMBER, 1877. — No. XI.



ANNUAL MEETING OF THE BOARD.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Sixty-eighth Annual Meeting at Providence, Rhode Island, in the Music Hall, commencing on Tuesday, October 2d, at three o'clock P. M., and closing on Friday, October 5th, at ten o'clock A. M.

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Julius Davenport, “

John A. Lansing, D. D., “

A. B. Davenport, “

Rev. G. D. Pike, “

“ Lewis Francis, “

Prof. Ed. Thwing, “

E. Dwight Loomis, Cazenovia.

Rev. Samuel Whaley, Cutchogue.

Edward W. Gilman, D. D., Flushing.

Isaac V. Place, Gloversville.

James A. Clark, Hillsdale.

Rev. William A. Robinson, Homer.

“ Ira Crane, Middletown.

“ J. H. Pettengill, New York.

Frederick C. Jones, “ “

Thomas W. Whittemore, “ “

Rev. Newton H. Bell, Schroon Lake.

“ Charles C. Johnson, Smyrna.

New Jersey.

Zophar B. Dodd, Bloomfield.

Rev. R. B. Howard, East Orange.

“ Rufus S. Underwood, Irvington.

“ A. Underwood, “

“ A. H. Bradford, Montclair.

C. H. Johnson, “

Richard H. Steele, D. D., New Brunswick.

C. C. Parker, D. D., Parsippany.

Rev. Dana M. Walcott, Rutherford Park.

Ohio.

L. A. Moody, Elyria.

Dakota.

Rev. Joseph Ward, Yankton.

Kansas.

Rev. P. M. Griffin, Parsons.

“ H. H. Benson, Topeka.

Wyoming Ter.

Rev. Jeremiah Porter, Fort D. A. Russell.

California.

C. T. Mills, D. D., Brooklyn.

Galen M. Fisher, Oakland.

Foreign Lands.

Rev. W. H. S. Aubrey, Croyden, England.

“ S. D. Gordon, B. D. etc., Reading, England.

Missionaries of the Board.

Rev. Alfred L. Riggs, Dakota.

“ Lewis Bond, Jr., European Turkey.

“ Charles Hartwell, Foochow.

“ E. T. Doane, Japan.

“ Wm. W. Curtis, appt. to Japan.

E. C. Bissell, D. D., Mahratta.

Allen Hazen, D. D. Mahratta.

Rev. B. G. Snow, Micronesia.

Alfred O. Treat, M. D., North China.

Rev. Thomas W. Thompson, “ “

W. A. Farnsworth, D. D., Western Turkey.

ORGANIZATION.

The President, Rev. Dr. Mark Hopkins, called the meeting to order at the appointed time ; Rev. Edward W. Bacon, of New London, Conn., was chosen Assistant Recording Secretary ; the Board united in singing and in prayer, led by Rev. George M. Adams ; and the material portions of the minutes of the last annual meeting were read by the Recording Secretary.

The President appointed the following committees :—

Of Arrangements. Dr. J. G. Vose, Dr. Thomas Laurie, Rev. George Harris, Dr. A. J. Behrends, Hon. A. D. Lockwood, and Rev. S. J. Humphrey.

On Business. Hon. William B. Washburn, Hon. Horace Fairbanks, Rev. Isaac R. Worcester, Hon. Samuel Miller, and Z. L. Ely, Esq.

On Nominations. Dr. A. E. P. Perkins, Dr. C. P. Bush, and Heman Ely, Esq.

HOME DEPARTMENT — REV. S. B. TREAT.

The Report of the Prudential Committee on the Home Department was read by Secretary Alden ; and the reading was followed by singing and by prayer, in which Rev. Dr. Furber, of Newton Centre, Mass., led.

In accordance with a suggestion in this report, it was voted, that

On account of the important relation, prolonged for more than a generation, sustained to our missionary work by Mr. Treat, a special committee be appointed who shall prepare and report an appropriate minute to be laid before the Board, at the opening of the session Wednesday afternoon, and that the same be made the subject for consideration at that time.

Rev. Drs. Thacher Thayer and C. Blodgett, Hon. Henry W. Taylor, LL. D. Prof. William Thompson, D. D., Hon. William Hyde, and Calvin Day, Esq., were appointed as this special committee.

OTHER REPORTS.

After some remarks by Judge Taylor, Secretary Clark presented a General survey of the Missions of the Board. Prayer was then offered by Rev. Dr. Dennen, of New Haven, Conn.

L. S. Ward, Esq., Treasurer, presented his report, with the auditor's certificates annexed.

The Nominating Committee reported the following as the Committee on the Home Department, and they were appointed: Rev. Dr. S. C. Bartlett, Hon. William E. Dodge, Hon. Henry W. Taylor, William C. Crump, Esq., Rev. R. B. Howard, Rev. A. H. Coolidge, and Rev. George M. Adams.

TUESDAY EVENING — SERMON.

The Board met at half-past seven o'clock, when Rev. Dr. Fairchild, of Oberlin, Ohio, preached the annual sermon, from the text 1 John iv. 20: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." The devotional services were conducted by Rev. Drs. James H. Means, William I. Budington, and A. H. Quint.

WEDNESDAY MORNING.

The Board assembled at half-past nine o'clock, and united in singing and in prayer, led by Dr. O. T. Lamphear.

Secretary Alden read the following special paper:—

SHALL WE HAVE A MISSIONARY REVIVAL?

This question has been frequently asked of late, suggested by that special visitation of the Holy Spirit which, during the past few months, has gathered into our churches several thousand young disciples. How much does this large accession of members mean, as related to the rapid advancement of the kingdom of Christ throughout the world, in our own generation? Does it mean a proportionate increase in the number of messengers who shall bear the good tidings to heathen lands? Does it mean a proportionate increase in the number of liberal givers, who shall send forth and sustain the messengers? Does it mean a vigorous, aggressive movement all along the missionary line, both at home and abroad? These are grave inquiries, which, in the opinion of the Prudential Committee, may appropriately direct in part the deliberations and discussions of our present annual meeting.

There are periods when the spiritual life of the Lord's people is so quickened that the love of God shed abroad in their hearts by the Holy Ghost overflows in many directions. It comes forth in sustained, intercessory prayer, in awakened longings for a fresher personal experience of Divine grace, and in what is sometimes a burden of anxiety, for the large outpouring of the Holy Spirit and for the salvation of men. When a considerable number of persons are thus simultaneously moved, so that this becomes apparent in social worship, in the ministry of the Word, and in vigorous personal endeavors to bring men to Christ, we are accustomed to speak of it as a religious revival. Its type of manifestation varies, the instrumentalities employed vary, methods of activity vary. It is sometimes broad in its range, and sometimes narrow.

It may, at certain times and in certain localities, be directed almost exclusively to one class of persons, and at other times and in other localities to quite a different class. But whatever the specific form of manifestation, it is always a manifestation in some form of the regenerating and sanctifying power of the Holy Ghost. It is a new spiritual illumination; it may be a new "baptism of fire."

Sometimes certain truths are made peculiarly emphatic, so that their vividness in Christian experience, and in the proclamation of the Divine word, determines epochs in the history of the church, and gives direction, for a considerable period, to Christian energy. The Divine Providence and the Divine Spirit thus work in harmony. Hence a genuine revival at one period may emphasize purity of doctrine; at another, practical evangelism; at another, a specific moral reform; at another, Christian patriotism; at another, enlarged benevolence; and at still another, aggressive missionary effort. All these, indeed, to a degree, may intermingle; yet it is not infrequent that the energy of the Divine Spirit manifests itself with peculiar power in definite departments of Christian activity, which mark the advancing stages of the kingdom of Christ on earth. The wisdom of the Lord's people consists in discerning the times in which they live, and in recognizing and following the Divine guidance.

Has the period arrived when, all else being subordinate to this controlling idea, we may look for that full outpouring of the Holy Spirit upon the churches which shall be directed mainly to the wide-spread propagation of the gospel of Christ among the unevangelized nations? Or is this to be known in our generation only by a few individuals, while the great multitude of the Lord's people give to the missionary work but an occasional thought, and devote their main energies to other forms of Christian service?

A general revival is absorbing in its interest. If it is a missionary revival, it will be absorbing in missionary interest. It will make vivid those truths and those motives which bear directly upon the rapid and permanent evangelization of the heathen world. Just as earnest efforts for the salvation of souls immediately around us can be sustained only by a clear apprehension of certain serious facts connected with the soul's peril, the Divine provisions for its deliverance, and our own personal responsibility, so earnest efforts for the spread of the gospel in the heathen world can be sustained only by a clear apprehension of the same facts as related to the entire race of man. And only as large numbers of Christian believers gather around the specially appointed instrumentalities will the work move forward with a grandeur at all proportionate to its dignity and importance. Not by a few select instruments, unattended, is the kingdom of our Lord to advance to its greatest triumphs over sin and Satan, but by select instruments supported by the great mass of Christ's disciples, — by select instruments who are but the channels of that mighty Divine Spirit who is dwelling in the whole sacramental host, as one body. And while no individual must wait until the whole body bestirs itself, — while individuals are honored as distinguished leaders of the more slowly advancing army, — the magnificent onward move is not to be witnessed until the whole army is engaged. The apostles led the way, but the thousands of disciples who were scattered abroad went everywhere preaching the word. Paul promptly responds to the personal summons calling him across the Hellespont, to Macedonia and Achaia, but in the first epistle he writes, addressed to a church only a year old, he commends the young Thessalonian disciples saying, "From you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not speak anything."

A general missionary revival means a general missionary consecration on the part of the Lord's people, united in their common work, under the moral pressure of the same momentous truths — the peril of man destitute of the gospel under the debasement, thralldom, and wretchedness of heathenism, the riches of that free, full atonement which is provided for all men, the great command with the great promise annexed, laying upon the disciples of Christ the responsibility and the sacred trust of proclaim-

ing the good tidings to the ends of the earth, and the recognition of the present dispensation of the Holy Spirit, through whom the weak human instrument is clothed with Divine omnipotence. When these truths are a burning fire in the individual soul, they pass into personal missionary consecration; when several are thus moved, the fire extends; when our churches are generally pervaded with this spirit, we shall know a missionary revival. Possibly we sometimes picture to ourselves what such a movement might become were this Divine force permitted to take possession of Christian hearts with unobstructed energy, and to control the entire body of the Lord's disciples.

Would it not, for example, illustrate, in a manner well fitted to the need of our own times, the true idea of personal spiritual life? There may be a genuine appropriation of the Lord Jesus Christ which emphasizes so disproportionately a part only of his redemptive work, that the Christian character which is nurtured thereby is distorted. The word "salvation" may be used in so narrow a sense that it belittles rather than enlarges the soul. There is a type of Christian consecration which is sometimes regarded as preëminently "saintly" which, when thoughtfully considered, is perceived to be only a subtle spiritual self-indulgence. It may be we are "enjoying ourselves" instead of enjoying Christ, or, if our delight is in Christ, possibly the Christ who is "Master and Lord" may be forgotten. There is an interest in personal sanctification which is mainly the endeavor to come into a condition of abiding peace and joy, — the continuous luxury of the hidden life, — rather than the separation of the whole being to vigorous service, following closely the footsteps of Him who came "not to be ministered unto, but to minister, and to give his life a ransom for many."

Nothing is a surer corrective of this tendency than the genuine missionary spirit; a spirit which delights in the Lord who commands, and in obedience to his command looks away from self in an outflowing love to others. "It has been a matter of frequent remark," observes a recent writer, "that the spiritual character of devoted missionaries often appears to be singularly destitute of subjective experiences — that they take for granted that which other men busy themselves about in the way of inward 'evidences' and 'enjoyments' and 'exercises,' and spend their strength and time so entirely and so absolutely in the work of moving others, as never to have leisure, or inclination, for stopping to think how much or how little they may be moved themselves." May it not be that this, after all, is the true "saintliness," — that which is least conscious of self and most devoted to the salvation of the perishing? May it not be that the genuine "holiness meeting" is a meeting of those who are surrendering themselves, utterly self-forgetful, to the spread of the gospel in their own times throughout the world?

What is true as to personal spiritual life, is true as to doctrinal faith; — the foreign-missionary spirit conserves, broadens, and deepens. Since the fundamental truths of Christianity are the only truths which can call forth and sustain the missionary spirit, a missionary revival implies a revived faith in these fundamental truths. No man will go forth as the messenger of good tidings to the heathen world, unless he believes that the heathen, without the good tidings, are perishing, and unless he knows the tidings. However it may be with others, for him there must be an authoritative Divine revelation, communicating an assured salvation, sent by God himself, accompanied with Divine power and Divine promises, specially intended for those to whom it is borne. Others, perhaps, may doubt and question, he must *know*, upon a word which is infallible, that man given up to himself, destitute of the knowledge of Jesus Christ, is hopelessly lost, and that for every man Christ, in all his fullness, is provided. He must believe in an accomplished salvation, provided for the whole world through sacrificial, atoning blood; in a Divine Redeemer, able to save even to the uttermost; in the abiding presence and power of the Holy Spirit, under whose dispensation those weapons which are not carnal are mighty through God to the pulling down of strongholds. Others may forget, he can never forget, either the crucified or the risen Lord.

The invitation he carries forth must be broad as the human race for whom the Saviour died, and he must be certain that he is moving forward on no doubtful errand, to an assured triumph. The church of Christ cannot devote itself to the rapid propagation of the gospel throughout the world, without holding definitely, and tenaciously, in their harmonious fellowship, the fundamental doctrines of the Christian faith.

It has been remarked as a significant fact, that "it was when the soul of Andrew Fuller was permeated with the missionary spirit, and he was ready to give the whole influence of his mind and exalted character to the plans of Carey, that he wrote his great work, 'The Calvinistic and Socinian Systems examined and compared as to their Moral Tendency.' In a similar controversy also, Worcester and Evarts were engaged just when they were on fire with the same spirit. In their view, purity of doctrine and the missionary enterprise were products of the same principle, self-absorption in the glory of Christ."

"Skepticism as to missions," a thoughtful writer observes, "is symptomatic of a more ominous skepticism, which strikes at the foundation of the gospel altogether. If the heathen are not lost, then the human race is not lost, and there is no Saviour and no salvation." Hence it is a true aphorism, "The best apologetics are evangelical aggressions," or, as expressed by another, "The array of the full power of the church for the conquest of the world, would carry with it a greater weight of conviction than a thousand tomes of polemics." Even Dr. Channing writes, "The deeply moved soul ought to speak so as to move and shake the nations;" while Dr. Payson, filled with that truth which most profoundly moves, as he exclaims, "Such a glorious, beautiful, consistent scheme for the redemption of such miserable wretches! Such infinite love and goodness joined with such wisdom!" adds, "I would, if possible, raise my voice so that the whole universe might hear me, to its remotest bounds." This is the fervent missionary impulse called forth by a burning faith in the fundamental truths of Christianity. Whoever believes them strongly, must proclaim them to the ends of the earth. Hence has arisen, and is sustained, the great missionary campaign of the Christian church moving forward to the conquest of the world to Christ. Even "the gesture is heroic." It awakens every heart capable of being stirred by what is grand, and conducts onward toward profounder thought, larger plan, and more vigorous execution.

Nothing else will save the Lord's people from that controlling worldliness, and that tendency to luxurious ease, which so generally pervade and so seriously imperil the Christian church. Our ordinary revivals do not permanently change this tendency. They are too superficial. Only a thorough missionary consecration goes down deep enough to upheave the whole soil, and make it fruitful unto every good work. Nothing less than the endeavor to spread the gospel throughout the world will appropriate the entire possessions; nothing else will put to its utmost stretch the entire force of the Christian church.

Moreover, this it is which reveals that land of promise towards which so many longing eyes have looked, — the true unity of the Lord's people. Just as far as they are animated by this divine purpose of subduing the whole world to Christ, giving to this their unselfish devotion, they are one in the same Lord, the same faith, the same baptism; the harmonious members of the one body, inspired and guided by the one Spirit, moving on in one hope toward the one final triumph. This and this alone is that visible unity of the entire church of Jesus Christ by which, as our Lord declares in his intercessory prayer, "the world shall know that Thou hast sent me." When the whole church is thus advancing, as one army under the one Great Captain, in simple obedience to his "marching orders," all else subordinate to this one thing, — the proclamation of the great salvation to the entire unevangelized world, — no power of earth or hell shall withstand her triumphant course. It will be the Lord himself riding forth conquering and to conquer, — the church, which is his body, being alive with the Spirit and loyal to the will of its Divine Head.

Why may we not ask for such an outpouring of the Holy Spirit upon the ministry and churches of our own time, that such a missionary revival as this shall speedily dawn? Is it a mere fancy? Are we wild in the supposition that there may be a possible rapidity with which the word of life shall be carried through the world which shall be far beyond what we have yet achieved? May we not "attempt for God," may we not "expect from God," not only the "great things" of which we often make mention, but the "greater works" of the twelfth verse of the fourteenth chapter of John?

In the "fervid and earnest appeal" sent forth to the Christian world by one hundred and twenty Protestant missionaries of China, representatives of twenty-one societies, assembled in Conference a few months ago, the question is asked, "*Ought we not to make an effort to save China in this generation?*" and the answer is returned, "*The church of God can do it, if she be only faithful to her great commission.*" And then follows the stirring call, "*When will young men press into the mission-field as they struggle for positions of worldly honor and affluence? When will parents consecrate their sons and daughters to missionary work as they search for rare openings of worldly influence and honor? When will Christians give for missions as they give for luxury and amusements? When will they learn to deny themselves for the work of God as they deny themselves for such earthly objects as are dear to their hearts? Or, rather, when will they count it no self-denial, but the highest joy and privilege, to give with the utmost liberality for the spread of the gospel among the heathen? . . . May this spirit be communicated from heart to heart, from church to church, from continent to continent, until the whole Christian world shall be aroused, and every soldier of the cross shall come to the help of the Lord against the mighty!*"

This fervent appeal of one hundred and twenty missionaries, reminds us of another little company of which it is recorded, "*The number of the names together was about an hundred and twenty,*" and whose season of united conference and prayer was followed by the Pentecostal outpouring of the Holy Spirit, inaugurating the first great missionary era of the Christian church. Why may we not expect the same, in larger measure, in our own time?

This is not a novel inquiry to enter into the deliberations of this Board. It was in the year 1844, at the thirty-fifth annual meeting, held at Worcester, that he whom we to-day sorely miss, our late Home Secretary, then by election the youngest corporate member, three years before he was appointed Corresponding Secretary, presented his first special report. In that paper, entitled "*The Present Duty of the Church to the Heathen World,*" he vigorously maintains, with cogent argument, that the Lord's people can evangelize the whole world, and that the American Board can do its full proportion of the work, estimated at that time to be the sending of the gospel to sixty millions of the unevangelized inhabitants of the earth, "*IN LESS THAN HALF A CENTURY.*" Had he lived to give us at this meeting what we had anticipated, a calm review of the period of over thirty years during which he had been officially connected with this Board, what would he have said in relation to his own calculations? This is his method of statement: "*The number of ordained missionaries sustained by the Board*" in 1844 was "*one hundred and thirty-five.*" Increase the number during the next ten years "*at the average rate of forty-six and one half a year, and in 1854 we have "six hundred ordained missionaries in the field.*" Increasing the number during the succeeding ten years "*at the average rate of sixty a year,*" we have "*twelve hundred ordained missionaries who will have gone forth from our own borders.*" Assuming that schools and seminaries keep pace with this enlarged system of operations, and that the reasonable expectation is met that "*twelve hundred native helpers will have been brought into the field,*" we have in 1864, "*twenty-four hundred preachers of the gospel, or one to every twenty-five thousand of the sixty millions whom we have undertaken to evangelize.*" For the next twelve years the number of missionaries is supposed to increase "*at the average rate of one hundred*

a year," and native preachers at the rate of "two hundred a year," so that at the expiration of thirty-two years [in 1876], we have "one preacher of the gospel for every ten thousand." The plan is supposed to be carried out for another fifteen years, so that in 1891 we have "one preacher for every five thousand." Three years will still remain before the half-century is complete. This was no random calculation of a young enthusiast. Mr. Treat never made random calculations, either in his junior or senior missionary service. He shows, from the statistics of the churches, that the plan he lays out is feasible; that it will require but "one missionary a year for every seven thousand five hundred communicants, *i.e.* for every fifty churches having an average of one hundred and fifty communicants each. He shows from other statistics, that three or four times as many young men are licensed from year to year as are needed to perfect the plan, that the churches have the pecuniary ability for its accomplishment, and that two thirds of the ministry will still be left to respond to the claims of our own country. And finally, to meet all objections, he appeals to "that higher arithmetic which we learn to use upon this elevated platform," and exclaims, "Never were the signs of the times more cheering than at this very moment." Calling attention to "the Armenians of Turkey, the Nestorians of Persia, the Arabs of Hermon and Lebanon, the Tamil people of Southern India, the Mahrattas of Western India, the Zulus of Southern Africa," and even to China, whose ramparts had just been scaled, "God is saying to us," he concludes, "from each opening page of his providence, by every fresh display of his grace, 'To this generation of Christians is tendered the privilege of doing, under my guidance, the noblest work which man has ever undertaken or conceived.' . . . With one heart let us consecrate our all to this enterprise."

The generation to which those words were addressed, has almost passed away. Of the eighty-five corporate members enrolled as present at that meeting, less than ten survive, only one of the number still able to be regularly present and to participate in our deliberations. Long may he be spared to us, if God will, to preside over this assembly! That generation, passed and passing away, has met its own grave trust according to its measure of fidelity, not indeed completely rounding out the plan so elaborately presented by one of their number thirty-three years ago, yet doing a noble work, the end of which is not yet. For us the serious question waits, What of the remaining seventeen years before the half-century thus depicted shall close? Since the calculation was made, the "sixty millions" specially committed to us have increased to "one hundred millions." And the history of this period in our own land, and in all lands, how momentous! What of the next three and twenty years, introducing us into a new century? "It is my deep conviction," said one revered and loved by us all, who gave us parting words two years ago, at Chicago, sent us from his sick chamber a parting message one year ago, at Hartford, and who has since been called to his reward, "It is my deep conviction, and I say it again and again" (the dying words of the missionary veteran Simeon H. Calhoun), "that if the church of Christ were what she ought to be, twenty years would not pass away till the story of the cross will be uttered in the ears of every living man."

Well may we ask to-day, holding for a little time in our hands the banner which the honored dead have held before us, Shall the Spirit of God be so poured upon us, the ministers and churches of the present hour, that our renewed consecration to the Lord's work shall be a thorough personal surrender to the spread of the gospel of Christ throughout the world, in our own time?

It is related that "when the design of the first crusade to recover the holy sepulchre by force of arms was unfolded, the assembled multitude of many nations simultaneously exclaimed, 'God wills it!' and that the leader of the crusade, seizing upon the words, responded, 'Let that be the battle-cry; let the army of the Lord as it rushes upon its enemies shout but that one sound, 'God wills it!'"

It is easy, in the enthusiasm of the hour, to shout this battle-cry. It is comparatively

easy to rush forth on a wild crusade. But calmly and intelligently to utter the same word, as a life-long devotion of all we have and are to the fulfillment of our Lord's final command, is another thing. Is this the animating spirit of that vast army of young disciples who have recently been enrolled among the confessors of Christ for the work of a new generation? Do they know their grand opportunity? Are they advancing to meet it in solid column? Are they being trained for it by those to whom they look as spiritual guides? And are we who are older leading the way?

If so, then, renewing the application of this illustration to our mission work made a generation ago, we of to-day, with a broader view of what is meant by the conquest of the world to Christ, with a clearer discernment of Him who leads the host, and with full assurance of faith, may take up the cry, and reverently repeat it from heart to heart, from one division of the army to another, across the continents and seas, from shore to shore, "GOD WILLS IT!"

This paper, to be second in the order of services in the afternoon, was referred to the following special committee: Dr. George L. Walker, Dr. J. L. Withrow, Rev. James G. Johnson, J. N. Stickney, Esq., and C. A. Richardson, Esq.

Secretary Clark then read the following special paper:—

CLAIMS OF THE UNEVANGELIZED ON THE CHRISTIAN CHURCH.

The great want of the world is not material progress, but new life from above. The civilization and the arts that contribute to the physical welfare of men may well interest the philanthropist, but a man's life consisteth not in the abundance of the things which he possesseth. Institutions of learning and schools of art, to develop the intellectual powers of humanity, to lift man above the range of his material wants, are still more worthy of the sympathy and self-sacrificing effort of the thoughtful lover of his kind. But even this is not all that man needs. There is a moral degradation that no human remedies can reach, that throughout the heathen world still verifies the appalling picture of the first chapter of Romans, in strange contrast with the purities of Christian homes and the general tone and standard of a Christian civilization.

The villas of the Roman nobility, looking out on the bay of Naples and located amid the loveliest scenery of Italy, were as famous for bacchanalian orgies and every cruelty, as for the elegancies of taste and the refinements of art. Nana Sahib was the delight of English fashion, the gentleman of every grace, while planning the frightful atrocities of Cawnpore. The magnificent scheme of education drawn up forty years ago for India, to which Lord Macaulay contributed so largely and from which he hoped so much, has indeed promoted the material welfare of that country, and secured the advantages of intellectual culture to thousands and tens of thousands of youth; but they have not given up idolatry, and are many of them the bitterest foes of the gospel. The mission of this Board in Ceylon has now to contend with enemies whose minds were disciplined in the high school of the mission and at the expense of Christian men and women of this country, at a time when education was more esteemed than now, as an evangelical agency. A native Japanese professor in the National University at Tokio, educated in this country under skeptical influences, is doing his utmost to prevent the spread of Christianity in Japan. Were it simply a question of moral precepts rather than of life, our philanthropists might soon find on heathen ground codes of morality adequate to their utmost need. The spiritual nature of man reveals itself in these utterances of the more thoughtful souls, and illustrates the possibility of its redemption from the evils by which it is overborne. The writings of Confucius, and the lessons of the Vedas, are so many scattered rays of light only making the general gloom the darker and the more hopeless. There is the conception of duty, but no power to realize it, no life.

And before going further, we might ask how many of our philanthropists are ready to devote time and effort, and to make sacrifices for the material welfare of their fellow-men abroad, or for the promotion of intellectual culture or a pure morality? Where are the great societies, the large contributions, the self-denial, the sacrifices of rich and poor for these objects? How few and far between are the men and women who, uninfluenced by Christian sentiment, are devoting themselves to the elevation of the human race?

The simple truth is, it is the gospel of Christ, — the Biblical conception of man as a sinner and of Christ as Redeemer, — that furnishes the inspiring motive to the highest and worthiest sacrifices for one's fellow-men. It is only when man is recognized as immortal, endowed with the possibilities of an endless life, that he becomes worthy of effort for his social and moral elevation. It is his immortality that throws back its light and glory on his physical and intellectual well-being. "Wisdom is a defense, and money is a defense," — each has its value in its uses, — "but the excellency of" Divine "knowledge is, that wisdom giveth life to them that have it." When the seventy returned and recounted with joy the wonderful works they had done, — their triumphs over all forms of disease and human suffering, and over the very spirits of darkness, — our Lord gently turned their thoughts away from these sublime results, these victories in the interest of humanity, to something far grander, when he bade them to rejoice rather that their names were written in heaven. And when in wondering admiration and patriotic pride, his disciples turned his attention to the magnificence of the temple, his thought went out beyond all the triumphs of art, and mere human splendor, to the time when not one stone should be left upon another in preparation for that more glorious spiritual temple whose builder and maker is God. While we recount the incidental results of the gospel, in awakening and developing human activity, in the triumphs of civil liberty, in the social development of the individual man and of nations, let us not forget that they are but incidental, — only the fitting forms in which the higher life is to be revealed. Is not the life more than meat and the body than raiment? "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." And so the command of our Lord is, "Go ye into all the world and preach the gospel to every creature;" and every page of church history illustrates the vital union of all human progress with the gospel of Christ, — with Christ, as its living source.

The supreme necessity of the world then, is Christ, as at once its life and light. And the supreme duty of the church, is to supply this necessity, in other words to proclaim the good tidings to all the children of men, to place the Word of God in every household, to make faith in Christ possible to every human soul — this, we repeat, is the supreme duty of the church. It was the last charge of our Lord, uttered in circumstances to give it the greatest solemnity; if possible, more imperative even than the public profession of his name or the remembrance of his dying love. Obedience to this charge was attended with a promise of aid, of sympathy, and of his personal presence, such as was attached to no other. "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations; . . . and lo, I am with you always, even unto the end of the world."

Has not the promise been fulfilled? Have not results strangely disproportionate to our faith and effort borne witness to the Divine power working with us and through us? And is not the testimony of missionaries everywhere one of joy in the work, — of the hundred fold here, in the sweeter sense of the Saviour's love and presence?

Accepting the duty and the privilege of a world's evangelization, the question arises, Is there any difference in the relative claims of unevangelized races that should affect the methods of conducting the enterprise? No such difference can be found in the common need of all; none in the fitness and power of the gospel to

meet the spiritual necessities of all, and everywhere, alike, to quicken and develop the intellectual and moral life of those who receive it. The command is without distinction of race, or language, or clime; and men from many races and lands shared in the Pentecostal effusion that was the divinely appointed preparation for engaging in the world-wide work. Yet Paul, on a certain occasion, was "forbidden of the Holy Ghost to preach the word in Asia," that he might give heed to the call "Come over into Macedonia." In the history of modern missions, some countries and races seem providentially prepared to receive the gospel as others are not. The Sandwich Islands were thus made ready for the coming of missionaries of the American Board. The success achieved there was to encourage efforts, in due time, in other quarters. The special providence by which the Turkish empire was opened more and more to evangelical efforts was a favorite theme of the late Secretary Treat. Indeed, the leadings of Providence are recognized in almost every chapter of Dr. Anderson's "*Histories of Missions*," and are the constant study of the Prudential Committee of the Board. The location of a mission was for a time determined simply by the question of practicability. Now that the world is all before us, questions of place, and the amount of effort to be put forth, are determined by reference to a wise economy in the use of means to secure the ultimate result. While no field is to be neglected, the peculiar circumstances of each nation are to be considered. The question is not how to secure the largest harvest of souls in a given time, but rather, how shall the whole world be soonest won.

As illustrative of the Divine economy in the world's evangelization, we see how Christianity was first proclaimed in the Roman Empire when the old faiths had lost their power, when, as never before, the way seemed prepared for its rapid diffusion throughout the civilized world. At a later day, the rude races, Goth and Hun, that swept over the country, had little to give up in the form of religious institutions or traditional customs, — no elaborate ceremonial in the hands of a trained priesthood, no religious literature sacred in the reverence of ages, — and as a consequence, they readily accepted the religion of the conquered.

The same facts are repeated for substance in modern missions. The simpler the habits of the people, the less developed their religious systems, however degraded their social and moral life, the more readily they accept the gospel. Witness the South Sea Islanders, the Malagassy, the Karens, the Kohls, the Santhals, and other of the aboriginal tribes of India. On the other hand, Japan seems rather to illustrate the condition of the Roman Empire when the intelligent classes, the more thoughtful minds, weary of the old superstitions and creeds of heathenism, were ready to welcome a purer faith. There is this difference, however, to be observed: Christianity comes to the Japanese, not as the superstition of a despised race, such as Christianity was to the Roman and the Greek, but it comes with all the prestige of western civilization, as the religion of the most cultured nations of the world. Hence, without regard to the special facilities we now enjoy for its diffusion, we may expect its early acceptance by the people. Hindrances there are, from the ungodly lives of many who have gone thither from Christian lands for simply selfish ends, from the old priesthood, whose vocation is on the wane, and still more from the avowed enemies of the gospel, foreign and native, who are using the press to circulate the latest forms of error and the most scurrilous attacks on Christianity, with a zeal and earnestness worthy of a better cause. It is, therefore, simply a question of time, as to who shall first occupy the ground, whether Japan, with its millions now so receptive of new ideas, and looking to the Western nations for them, shall now be won to Christ, or given over to infidelity, to be recovered after a long and wearisome conflict. Western civilization without the gospel, as was lately remarked by a Japanese scholar, would be but a veneering put on the old heathen character. Worse than that; it would stifle or stupefy the awakened spirit of religious inquiry.

But besides simpler races, and the cultured that have outgrown their old forms of worship, there is a third class that presents the greatest obstacles to evangelical effort — those possessed of an elaborate system of worship, and ceremonial observances entering into all the relations of social and civil life, devised and maintained by a comparatively educated priesthood. Such is Brahmanism, with its sacred literature and its system of caste, than which nothing ever devised by man seems more artfully adapted to hold men in spiritual bondage. Such is Buddhism, with its monastic system and pompous ceremonial, so like to Romanism as, apparently, in many of its features, to be reproduced in the latter. Such, too, is Islam, with its strange blending of some of the truths of Theism with other doctrines fitted to flatter man's pride and gratify the lowest passions. Such too, substantially, are Confucianism, and kindred systems of material philosophy, blunting, when not utterly destroying all moral sensibility. And, last of all, such is Romanism, with its substitution of Mary and the Saints for Christ, its culture of the arts, and the moral degradation of the masses of the people, when not put on its good behavior by contact with a purer and more enlightened Christian sentiment.

With these stupendous systems of error are to be the severest struggles, ere Christ shall be enthroned in human hearts.

Have the millions of our fellow-men, enthralled in these systems of error, any less claim on our efforts because of the terrible bondage in which they are held, or because results are less speedily reached among them than in other fields? Was Dr. Bridgman, sitting down before the closed gates of Canton, toiling on for thirty years with sublime patience and heroic faith, without the assurance of having won a single soul to Christ, any the less worthy of our regard than Titus Coan, who now numbers over 12,000 souls received by him, on profession of their faith, to the fellowship of the Christian church? Dr. Bridgman was laying foundations deeper and broader than the world then saw, on which others were to build. Are not our brethren in Austria — a field presenting greater hindrances to evangelical effort than any other occupied by the Board — as worthy of our sympathy and words of cheer as our brethren in Micronesia, in the Turkish Empire, or in Japan? In these more difficult fields the night of toil may be long, but the day-dawn comes at last. Had there been no Bridgmans we should not now point to self-supporting churches, and to over 12,000 converts in China. Had there been no Harriet Newells, or Gordon Halls, there would not now be a quarter of a million of Christians in India, including men of every grade and caste, — nor the confident expectation on every hand, of early and wide-spread movements among the masses of the people, turning to Christ and his salvation.

It would not have been wise economy to have sent out twenty men to be associated with Dr. Bridgman at Canton, but it was wise to send twice that number to gather in the whitened harvests in the Sandwich Islands. We do not ask for a dozen men to send to the Zulu mission, or to Ceylon, because the men now in those fields may be competent, without large reinforcements, to raise up a native agency to complete the work; but we would gladly send two dozen at once to Japan, and may need as many more for the Turkish Empire when the present conflict is over, to improve the opportunities that shall then be offered. It is wise for the missionary societies of Great Britain to take advantage of the interest awakened by the wondrous story of Livingstone's travels and labors, to plant missions in the heart of Africa; though it would be poor economy for any society to abandon work in hand, and the preparation made by years of toil, for the sake of some other field more attractive to the popular mind, or promising more immediate returns.

In short, the peculiar circumstances of each people, the kind and degree of providential preparation for successful effort, must determine in each case the character and the measure of efforts to be made. In the vast field committed to this Board, there is the utmost variety of conditions. In some sections, it is a time of seed sow-

ing, in others of culture, in others of harvesting. Some now require more effort, others less; yet all are to be won by the exercise of a wise economy in the use of the means placed at our disposal.

The work of the American Board has been, and is still, preëminently, to give the gospel to the unevangelized, to those who but for our efforts might never hear of Christ. Its missionaries and the natives employed, are laboring not among those who might hear the gospel if they would, as in this land, or among those who would be reached by other Christian agencies; but among the millions left to us, as our share in the great work abroad, that overtakes the largest efforts of all. What a claim have these unevangelized millions on our love and sympathy; some of them already awakened to a sense of their wretchedness and misery, and stretching forth their hands to us for the bread of life! What a claim on us in this land of churches and schools, and a Christian press, and preachers of the gospel, — one to every seven hundred of our entire population!

Evangelization — the proclaiming of the good news of salvation to all who are ignorant of a Saviour's love and intercession — is our part in the Divine economy of redemption, on which is conditioned the conversion of men by the Holy Spirit. The work includes the Christian college and seminary for the education of a native agency, since every country must be evangelized by its own sons duly prepared by Divine grace through missionary instruction and example; and it includes a Christian literature for the development and nurture of Christian life and character in new born souls; but more than all else it includes the *preaching* of the word. "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" No miraculous power is to print the Scriptures and scatter them broadcast among the tribes of men. No voice from heaven is to proclaim the message of life in the ear of assembled multitudes. This work has been committed to the church. The final glory is not promised till the gospel has been preached for a witness to all nations. The way must be prepared for the coming of the Lord, for those grander workings of the Spirit which have been the hope and the joy of the people of God in all the ages, when Christian institutions shall cover the earth, and Christian homes shall be the common heritage of all the children of men.

All things seem ready for a last crowning effort, not at home only or mainly, but the world over. Indeed the evangelization of the world before the close of this century is fully within the ability of the Christian church. Such a result would be but the legitimate fulfillment of efforts now in progress — the realization of hopes inspired by results achieved during the last half century. In view of the vantage ground now occupied, — by reason of the Scriptures translated into all the leading languages spoken among men, by reason of the evidence so ample on every hand that the gospel is indeed the power of God unto salvation to every one that believeth, by reason of the experience gained in the conduct of missionary operations, of a native agency already raised up and self-supporting, and co-laboring native churches already established, by reason of the wide openings on every hand, and the facilities for the rapid dissemination of the gospel message by the press and the living preacher — in view of such a vantage ground, the early and complete evangelization of the world would seem to be the privilege as well as the duty of this generation.

Results thus far attained, brilliant as they are, represent but a small fraction of the power that might be put forth. How few are really awake to the great opportunity! What a waste of benevolent funds on doubtful temporary objects, on plausible schemes of charity, on church expenses, on the luxuries of public worship, to the neglect of the perishing! How few realize the blessedness of stewardship for Christ; how few are as careful to save for his cause, as for themselves and their families! This missionary work owes its attractiveness to you who come up by thousands to these annual meetings, not to the money invested, year by year — less,

all told, than would be required to build a dozen miles of railway, or to carry on a respectable manufacturing establishment, and not a fifth part of what is spent for education in a single city of New England,—but to the grand spiritual results accomplished, and to the vast moral and religious agencies involved, affecting the destinies of millions of immortal souls in all parts of the world. Let the existing missionary agencies be doubled or even quadrupled in force and volume, as they might so readily be ; indeed, let the church as a whole but come up to the standard of the comparatively small number now most actively engaged, to the standard even of native churches just out of heathenism in India, and Micronesia, and Japan, and supplies would be ample for the work to be accomplished. There are critical periods in the lives of individuals and nations, when all their future seems to turn on the decision of an hour. The self-denial, the heroic purpose, the chivalrous daring, are freighted with the destinies of a lifetime, or of generations yet to be. Such a critical period is now the allotment of the Christian church. Her consecration to Christ, her uprising in her might to obey his last command, will offer to the world the grandest, the most overwhelming argument for the worth and the power of the gospel—one that shall sweep away all forms of error and opposition at home and abroad, and give scope to the waters of life that shall flow and overflow, to the glory of redeeming grace.

It is, therefore, in no spirit of mere enthusiasm or fool-hardiness that we claim it to be the duty and the privilege of this generation to secure the evangelization of the world. The command of our Lord admits of no compromise. It is enforced by the vast preparation in Providence and grace already made, and comes home to us in this most highly favored land reinforced by all the special advantages we possess for doing the work. The charge to the small and feeble church gathered by the Master was not to stay in Judea till that country was converted as a magnificent base of operations, it was not to labor among the Greeks or the Romans as the most cultivated and powerful races, that when converted they might be the more competent bearers of the gospel message to other races. So men reasoned as to what might be expedient then, and only persistent and repeated orders from the great Leader himself could secure obedience ; and so men reason to-day, in regard to this country and the English race. But the command was and is, “Go ye into all the world and preach the gospel to every creature.” Would to God that the lessons of the early times might be sent home to the minds of the men and women of this generation, that instead of seeking personal ends for ourselves and our households, instead of losing our energies in the enjoyment of the results of the gospel and the civilization it inspires, we might cherish the hardier virtues and graces of self-denial and sacrifice for Christ,—that we might do something whereof to be glad in the ages to come,—something to be laid as our tribute of love and service at the feet of our Lord.

Oh, the pity of it ! These millions of human souls, with all the undeveloped possibilities of greatness and character, of manly virtue and womanly grace, going down to the grave in darkness and gloom, unenlightened and unsaved ! Oh, the shame of it to the Christian church, that this should be so—that our professions of love and consecration, of stewardship, should be so unreal ! Oh, the glory of it, if the church would now indeed rise and shine, the glory of the Lord being risen upon her, and her work of preparation done for the coming of her Lord.

This paper was referred to a special committee, consisting of Dr. J. H. Seelye, Dr. William I. Budington, Rev. Moses Smith, Henry E. Sawyer, Esq., and Rev. George L. Weed ; and it was voted that it be made the order of service at the evening session. Rev. Dr. Behrends, of Providence, then made an address on the subjects presented in the two papers. During this session the Board several times united in singing, and in prayer, led by Dr. Wellman and Dr. Edward Hawes.

Dr. Perkins, of the nominating committee, reported, recommending the appointment of the following committees, and they were appointed:—

On the Zulu Mission. Rev. E. S. Atwood, Dr. J. E. Twitehell, Rev. S. G. Willard, Rev. Jonathan Crane, B. W. Tompkins, Esq., Rev. C. P. Osborne, and William Lineoln, Esq.

On the Mission to European Turkey. Dr. William Thompson, Charles P. Whitin, Esq., Rev. H. K. Edson, Dr. De Loss Love, Rev. Henry T. Cheever, Rev. R. P. Stanton, B. C. Hardwiek, Esq., and Rev. William A. Robinson.

On the Mission to Western Turkey. Dr. Edward Hawes, Rev. H. J. Patrick, Dr. A. E. P. Perkins, Daniel Choate, Esq., P. M. Griffin, Esq., Rev. L. R. Eastman, Jr., E. D. Loomis, Esq., and Rev. G. D. Pike.

On the Missions to Central and Eastern Turkey. Rev. John E. Todd, Rev. John W. Harding, Rev. George B. Safford, Dr. C. C. Parker, Julius Davenport, Esq., Rev. E. H. Byington, and Rev. B. J. Relyea.

On the Mahratta Mission. Dr. Gordon Hall, Rev. Moses Smith, Dr. E. H. Richardson, Rev. T. L. Shipman, Willard Judson, Esq., Rev. M. L. Richardson, and Rev. J. P. Root.

On the Madura and Ceylon Missions. Dr. Aldae Walker, Rev. J. G. Davis, Dr. M. McG. Dana, Dr. C. T. Mills, Lewis A. Hyde, Esq., Rev. G. H. De Bevoise, and William S. Bradbury, Esq.

On the Foochow and North China Missions. Dr. T. H. Hawkes, Rev. Joseph H. Twitchell, Charles F. Thompson, Esq., Rev. A. C. Adams, Hon. Lewis N. Gilbert, Rev. Jeremiah Porter, Rev. E. C. Ewing, and Rev. Thomas M. Boss.

On the Japan Mission. Dr. E. P. Goodwin, Dr. S. G. Buckingham, Dr. D. L. Furber, Hon. Frederick Billings, Rev. William S. Palmer, William J. Breed, Esq., Rev. William J. Tuttle, and Dr. E. W. Gilman.

On the Micronesia Mission. Dr. T. P. Field, Dr. J. W. Wellman, Dr. N. A. Hyde, Dr. Richard H. Steele, Prof. J. C. Webster, Dr. Jeremiah Taylor, and Rev. Henry Cummings.

On the Dakota Mission. Dr. O. E. Daggett, Rev. H. A. Stimson, Dr. R. G. Hutchins, Rev. Charles T. Weitzel, S. M. Lane, Esq., Joseph B. Walker, Esq., Hon. Philip Moen, and Rev. Joseph Ward.

On the Missions to Mexico and Spain. Dr. D. T. Fiske, Dr. C. L. Goodell, Rev. L. T. Chamberlain, Dr. J. G. Vose, Rev. Burdett Hart, Dr. Benjamin Tappan, and Joel Bachelor, Esq.

On the Mission to the Austrian Empire. Dr. F. A. Noble, J. N. Stiekney, Esq., Rev. George M. Adams, Hon. Zophar B. Dodd, Rev. Joseph Ward, Rev. Edward Robie, and Rev. Thomas K. Fessenden.

On Officers. Hon. William Hyde, Dr. Thomas Laurie, Rev. Charles R. Palmer, Dr. I. W. Andrews, Joseph C. Tyler, Esq., E. W. Thompson, Esq., and Rev. Henry Fairbanks.

On Treasurer's Report. A. L. Williston, Esq., Col. Franklin Fairbanks, H. Z. Culver, Esq., Hon. E. H. Sawyer, George H. Corliss, Esq., Dr. I. P. Warren, and Deacon Edward J. Thomas.

On Place and Preacher. Dr. I. W. Andrews, Rev. L. P. Chamberlain, A. W. Tufts, Esq., Dr. O. E. Daggett, and Rev. I. P. Langworthy.

WEDNESDAY AFTERNOON.—MINUTE RESPECTING MR. TREAT.

The Board met at half past two o'clock, and united in singing and in prayer, led by Dr. C. C. Parker. Dr. Thaeher Thayer, of the Committee appointed to prepare a minute respecting Secretary Treat, made a report, followed by an address; and after prayer by Dr. C. Blodgett, and singing, the minute was adopted, and ordered to be entered in the minutes of this meeting, as follows:—

The committee to whom was assigned the preparation of a minute, recognizing, on the part of the Board, the character and services of their late Secretary, and publicly testifying their high regard for him, would report:—

The American Board of Commissioners for Foreign Missions esteem it not the least of the blessings vouchsafed to them, that the weighty affairs of their missions have been directed by a succession of men in whom the churches reposed a full and unwavering confidence. Among these, Mr. Treat justly holds a high place, and his memory will ever be cherished with affection and honor. A long official life has eminently shown his fitness for the work to which he was called. A mind of balanced powers, matured by culture; a will of quiet determination; a clear moral discrimination; and a heart given up to the obedience of Christ, have been manifest in his conduct of the missionary cause. His conception of the relation of Christianity to the world enlarged with the opening of the field, and his sense of Christian obligation deepened with the increasing perception of human wants. He lived for the Saviour who died for all men, and faithfully sought to obey the great command. Tenderly, gratefully, this Board remembers him, and records in this assembly their heart felt appreciation of his personal worth and public labors.

They profoundly feel, that as faith in Christ and love to him imperatively demand the preaching of his Gospel to those who never heard of him, so it is in harmony with this great work, that the highest endowments be devoted to it, and that in all its parts it fitly commands the service of those most honored of God and man.

SECRETARY ALDEN'S PAPER.

Dr. G. L. Walker, of the Committee on Secretary Alden's paper, presented a report with resolutions. After remarks by Dr. Walker, Rev. J. G. Johnson, Rev. W. H. S. Aubrey, a Director of the London Missionary Society, and Dr. W. I. Budington, and prayers by Dr. Schaffler and Dr. J. O. Fiske, the report was accepted and the resolutions adopted, as follows:—

The committee to whom Secretary Alden's paper on "A Missionary Revival" was referred, would make the following report:—

The committee are deeply impressed with the conviction that few subjects, if any, could be presented for the consideration of the Board and of this assembly, so vital to the success of the cause of missions and the cause of Christ, as that brought forward in this admirable paper. Many other most important topics might be urged upon our attention, but scarcely one of such immediate and commanding urgency.

The committee cannot regard it as a merely fortuitous circumstance, that this document upon the question of a special missionary revival should have been preceded, as it has been, by other communications of former years, which seem to have prepared the way for it. At the meeting of the Board at New Haven, five years ago, a paper upon the "Ministration of the Spirit," by Rev. Secretary Clark, called earnest attention to the fundamental necessity, in all Christian endeavor, of the agency of the Holy Ghost. That paper, to a great extent, gave tone and direction to the deliberations of that gathering; and it was thought upon and considered by multitudes of Christians in their own homes.

The next year, at Minneapolis, Secretary Treat presented a communication upon the "Urgent Claims of our Missions" for reinforcement in laborers, and for an enlargement of the field of effort.

Last year, at Hartford, a striking paper, by the same hand, on the "Missionary Consecration of Pastors," pressed upon the ministry the duty of a new anointing to the work of evangelizing the world to Christ; while at the same time, in an impressive and memorable review of a "Century of Christian Progress," by Secretary Clark, the timeliness of the present opportunity, the preparedness of the world for some high and special endeavor, and the adequacy of the resources of the Christian Church for the work to be done (if those resources could only be dedicated to the service) were pointed out with clearness and power.

And now, in a manner which we cannot deem accidental, or other, indeed, than Providential, our attention is called, in the paper now under consideration, to the thing for which all these previous deliberations have prepared the way,—namely, the need and the attainableness of a revival which shall wear a characteristically missionary impress, and eventuate in characteristically missionary results.

The nature and the probable consequences of such a revival have, in this paper of your Rev. Secretary, been cogently set forth. The necessity for it, and the auspiciousness of the opportunity, have also been demonstrably shown. No timelier or more pressing topic could well be brought before us, for no timelier or more pressing need appertains to the Christian cause.

Your committee sympathize with the general implication of the paper, — made as it has been in a cautious and reverent spirit, — that the revivals of some of our more recent periods have not been, so much as they ought to have been, or so much as they might have been, revivals of this missionary quality. And we deem it plain, beyond need of argument, that our future spiritual quickenings *must* take on more of this special and distinguishing impress if the missionary cause is to prosper, and the work aimed at by it is ever to be done.

The question comes back, then, as a question of importance, perhaps transeending any other which can be raised in this assembly, — Can we have, ought we to expect, may we labor for, a distinctively *Missionary Revival*?

And to this question we take leave to make answer in the following resolutions, which we submit to the consideration and commend to the adoption of the Board:—

Resolved, 1. That Christians are justified by the experience of the past and by the Word of God, in believing that a spiritual revival may properly be sought in the line of what, at any period, is the *greatest need* of the church and of the world.

Resolved, 2. That in our judgment the time has come, in the progress of Christ's kingdom on earth, when a revival bearing a distinctively missionary character, in its consecration of men and money to the work of evangelizing the entire world to Christ, *is* the church's and the world's most pressing need.

Resolved, 3. That we will pray, expect, and *labor for* a spiritual quickening from God, which shall possess a distinctively missionary character, and result in distinctively missionary consecration.

WEDNESDAY EVENING. — COMMITTEES TO REPORT NEXT YEAR.

The Board met at the appointed hour, and united in singing and in prayer, in which Dr. Edward Strong led.

The President appointed three members of each of the standing committees for 1878, as follows:—

On the Zulu Mission. Dr. Zachary Eddy, Rev. John H. Denison, and Rev. Henry Fairbanks.

On the European Turkey Mission. Rev. E. H. Byington, Rev. E. N. Packard, and Hon. E. H. Sawyer.

On the Western Turkey Mission. Dr. George F. Magoun, Dr. John R. Herrick, Rev. Michael Burnham.

On the Central and Eastern Turkey Missions. Dr. Hiram Mead, Rev. W. H. Fenn, E. W. Blatchford, Esq.

On the Mahratta Mission. Dr. Richard Cordley, Rev. Henry F. Hyde, Rev. James P. Lane.

On the Madura and Ceylon Missions. Rev. E. F. Williams, Dr. E. H. Richardson, A. Lyman Williston, Esq.

On the Foochow and North China Missions. Dr. Augustus F. Beard, Hon. S. Wells Williams, Rev. A. H. Bradford.

On the Japan Mission. Dr. J. T. Hyde, Hon. Peter Parker, Rev. R. Henry Davis.

On the Micronesia Mission. Dr. I. P. Warren, Hon. Wm. Hyde, Rev. E. A. Reed.

On the Missions to Mexico and Spain. Dr. Joel S. Bingham, Rev. J. R. Thurston, Rev. S. H. Lee.

On the Mission to Austria. Rev. E. H. Merrill, Dr. R. H. Seelye, Rev. George E. Street.

On the Dakota Mission. Rev. Joseph Ward, Hon. A. C. Barstow, Rev. John W. Dodge.

REPORT OF COMMITTEE ON THE HOME DEPARTMENT.

President Bartlett, of the Committee to whom the Report on the Home Department was referred, presented the following report and resolutions:—

Your Committee pass over all other matters contained in the Report of the Home Department of the Board, and proceed at once to its chief topic of immediate and practical interest and action. "The serious question," says the Report, "put by the Prudential Committee to the Board at its present meeting is, Upon what scale of anticipated receipts shall the appropriations for the ensuing year be made?"

In endeavoring to cast some light on this question, your committee would first express their gratification that, after a protracted period of such extreme financial embarrassment the income of the past year has fallen but \$17,000 short of the actual expenditures, and that the total indebtedness for the two years past is but \$48,000.

"This," in the words of that Report, "is not so pleasant a record as we would gladly have made." But while we deprecate a debt, we are not alarmed at it. This great Board has met and solved such problems before. It has repeatedly extinguished debts that were, both relatively and absolutely, greater than this. There was a debt in 1839, and a larger one in 1840. In 1841, when the total income was but \$235,000, there was a debt of \$57,800, and in 1859, with an income of \$350,000, a debt of \$66,000. They occasioned much concern and alarm; but they were quietly extinguished, and this great missionary movement went calmly forward on its errand of mercy to the lost. We shall do the same once more.

In answering the question, your committee wish so to speak as to utter not alone their own convictions and impulses, but to express the deliberate judgment of the intelligent piety of the churches. We will not say all that we think ought to be and might be done, but what we believe can be done.

We look back, then, and see how, by the generosity of the living and the dead, and by the wisdom of our Prudential Committee, the Lord has brought us through these troublous times on the whole so prosperously.

We look upon the rapidly increasing number of our church-members, now amounting to 350,000, to whom the extinction of past arrearages means but the contribution of some thirteen cents apiece, and to whom half a million dollars for missions means but a dollar and a half each; and upon our 3,500 churches, many of which have individually coped with larger arrearages of their own than the present debt of the Board, and which for many years have made no advance in their missionary offerings at all proportioned to the converts added to their number, by the abounding grace of God.

We look out upon the discernible signs of returning prosperity, chiefly marked by those bountiful and extraordinary harvests, whereby the very sunshine of Heaven has suddenly poured millions upon millions into the hands of the farming population, soon to carry sunshine and prosperity, we trust, through every department of business in the land.

And last but not least, we look out upon the remarkable shining of the Sun of Righteousness upon the missionary field during the year just ended,—a year of signal prosperity and signal promise,—a year in which almost every station, from the Dakotas and the Zulus to the Japanese, has reaped more or less of the fruits of the Spirit, and in which more than 1,800 converts have been added to the churches. And as the hopeful call for enlargement comes from almost every point, we seem to hear the voice of the Master calling unmistakably to his people, "Go forward," and not backward.

Meanwhile, when we contemplate the alternative, and bear in mind that the Prudential Committee have already retrenched till further retrenchment evidently carries with it distress and excision at the missionary stations, those of us who remember the deep affliction and the long and disastrous results following the retrenchment of 1837, feel that we cannot have any part or lot in such an alternative.

We have in our own minds not a particle of doubt, that it is within the duty, the privilege, and the power of our churches, to remove the indebtedness, and to make a decided advance upon the rate of expenditure. If the mass of our churches and church members even approximated, in their scale of benevolence, to the standard maintained by a large number of the ministers and laymen, this result would easily be reached. What we imperatively need is a *movement all along the line*. Could this be effected, men and money would abound, and every other benevolent organization, instead of suffering a decrease of its means, would also share in the harvest.

Our only question arises just here. Can the convictions, the zeal, and the resolution of this assembly be conveyed to any considerable portion of the churches? Is there any mode in which the sense of personal responsibility can be brought home to the 350,000, or the majority of them,—or even to a large minority?

In answering this question we recur hopefully to the suggestion of the Secretary. There have been successive periods at which, without any definitely assignable cause, the missionary contributions have suddenly risen to a much higher plane, and have remained there until another equally sudden rise. We apprehend that a careful comparison of the facts would show the connection between these upward movements of the missionary funds and the downward movements of the Holy Spirit,—in other words, the revivals of religion.

The nation has, in this respect, been of late abundantly blessed. Many thousands have been added to our churches. May we not expect, does not the Lord of the harvest look for more missionary fruits? May we not earnestly hope and pray for another of those “periods of permanent advance” as just at hand, to be wrought by the good Spirit of God out of this very emergency?

Without now advocating all we could desire, your committee recommend for adoption the following resolutions:—

Resolved, That this Board advise the Prudential Committee to look to the churches for the sum of \$500,000 for the current year.

Resolved, That this Board earnestly appeal to the ministers and the members of the churches, individually, so to increase their contributions and so to exert their personal influence, as to secure the full sum of \$500,000 to the American Board during the present financial year.

After addresses by Dr. Bartlett, Hon. Wm. E. Dodge, Hon. J. B. Page, Hon. W. W. Thomas, and others, and after prayer by Dr. S. P. Leeds, the report was accepted and the resolutions were adopted.

PAYMENT OF THE DEBT.—DR. CLARK'S PAPER.

On motion of Hon. J. B. Page, of Vermont, after some discussion, it was voted to circulate cards through the assembly for immediate subscriptions to pay off the debt. This was done. Dr. J. H. Seelye, of the special committee on Secretary Clark's paper, reported, preceeding the report with an address. The report was accepted, as follows:—

The Committee to whom was referred the paper of the Senior Secretary on the “Claims of the Unevangelized upon the Christian Church,” believing that, if the plain precept of the Gospel which this paper presents is forgotten, and the pressing duty of the church involved therein neglected, we do not remedy this by acknowledging our remissness, nor by holding up before our eyes again the doctrine we had failed to remember, or the duty we had failed to perform, would only urge that we come directly to our Lord himself for the all-sufficient inspiration we need. As the only strength for the church, as well as the only salvation for the world, is in looking unto Jesus, the author and finisher of our faith, we can only commend this paper to this Board and the churches it represents, with the added recommendation, that we even now and here, renew our consecration joyfully and fully, to our divine Lord,—as joyfully as we praise him for his abounding love, and as fully as we trust him to reveal the riches of his grace more and more, to us and to all the nations.

Before the close of the meeting it was announced that the whole amount needed to pay the debt of the Board—\$48,000—had been pledged! Upon this announcement, the Board united in singing “Praise God from whom all blessings flow,” and were led in a prayer of thanksgiving and consecration by Rev. Moses Smith, of Michigan.

THURSDAY MORNING.—REPORTS OF COMMITTEES.

The committees on different portions of the Annual Report, relating to the several missions, mostly reported during the session of Thursday morning—a few at the business meeting Thursday afternoon,—severally recommending the acceptance and publication of the portions of the Report which had been referred to them.

These reports were accepted, and the recommendations adopted. The more important portions will be given here, but it seems needful, as heretofore, to abridge to some extent.

The Committee on the Zulu Mission :—

Express their great satisfaction with the cheering signs of progress which the exhibit of the last year affords. The characteristics of the people among whom the mission stations are planted are not such as to warrant the expectation of great tides of enthusiasm for spiritual truth. It is enough to be able to note a steady advance in every department of the work. The movement into the interior, and the establishment of a new station, the increase in the number of church members, the large aggregate of Sabbath-school scholars and of attendants upon public worship, are of themselves facts full of encouragement; but still more hopeful is the record of the girls' school and the roll of theological students. Between Mr. Champion's first school, — his shelter the shade of a tree, his book the sand in which he traced the letters, his pupils the curious few that gathered to watch him, — and the present eagerly sought facilities for imparting instruction, a whole continent of mental and moral betterment intervenes. The prospect of an educated native ministry is full of hope, and no less encouraging is the assurance, that in the near future so many homes are to be brightened with the influence of intelligent Christian womanhood.

In the judgment of the committee it would be gratifying to all friends of missions to see a vigorous prosecution of the work looking more especially to the evangelization of Central Africa, and we would ask the question, whether, after forty years of labor on the borders, the word of the Lord to-day is not, "Ye have compassed this mountain long enough; speak to the children of Israel that they go forward?"

The Committee on the mission to European Turkey say :—

We are surprised to learn that wide-spread political agitation and the ravages of war have not proved more disastrous to our work. It is noteworthy that so few native believers suffered violence previous to the catastrophe at Eski Zagra, and that when it came the missionaries escaped by the aid of Turkish officials.

What hindrances and rebuffs may await this youngest of our Turkey Missions, if contending armies are permitted to continue their bloody work, it were idle to anticipate; but we may trust that the Master will guard our imperiled enterprise, and fulfill the hopes awakened by the translation of the Bible into the Bulgarian language, followed recently by several choice volumes, including a hymn book, by the marked success of the female boarding-school and the theological seminary at Samokov, and by the evangelical churches rising here and there as witnesses to the renewing grace of God.

In regard to Western Turkey it is said :—

During the past year Christians have often painfully asked, what will be the effect of the war on the progress of missions in Turkey? Your committee rejoice to receive so good a report of continued progress in all departments of effort during the year just closed, and heartily recommend its publication.

The report gives fresh assurance that the Providence which has so often and peculiarly interposed for this mission still holds it in keeping. In the face of such troublous times there have been greater accessions to the churches than in any previous year; and in all departments of the work the good hand of the Lord has been with his laborers to strengthen and prosper them. The Christian women of this country will rejoice to hear of the success attending the Constantinople Home. During the hard times the income from its pupils has thus far exceeded that of last year, while the pupils have progressed in mental and spiritual life. The organized Christian work reported from some directions might well be imitated by our churches at home. The contributions of the native churches during the hard times bespeak great self-sacrifice, and a steady growth toward independent self-support.

With reference to Central and Eastern Turkey the Committee state :—

The Central and Eastern Turkey Missions may be spoken of together, as having similar characteristics. They have no harps to hang upon the willows, but amidst perils of war and the discouragements of deepest poverty, they speak to us of progress and hope. With their sixty churches, alive with faith and purpose, their thirty-four native pastors, forty-eight

licensed preachers, and a large and able corps of teachers, their work during the last year has been remarkably successful. It has been stimulated and crowned by the divine blessing in revival influences, in some cases continuous through the year, and especially remarkable in connection with the educational work. The higher education is exciting more popular attention, winning favor with the authorities, drawing more paying pupils, and giving opportunity to elevate the standard. Particularly noticeable is the auspicious development of woman's education. Its fruitfulness is already seen in places remote from the educational centers, in the better ordered family life of the scattered villages.

There is an evident increase of the personal influence of the missionaries; the normal result, not alone of their personal character in their several localities, but of such long and well spent lives as those of Calhoun, Goodell, Schneider, Riggs, Schauflier, Vandyck, and others, whose heaven is working and will work, throughout the Turkish Empire.

The missions need, and must and will have, larger reinforcements, both of men and women, to take advantage of the present strategic condition of Turkish affairs, as related to the kingdom of Christ and the future of that empire and its adjacent regions.

There is a general fruitage in these missions of the good seed of missionary effort, so wisely planted in the past, which is most promising to our Christian hope and stimulating to our faith.

We must not close this report without alluding to the gallant conduct of our missionaries in the immediate presence of the alarms and confusion of war, in staying by their stations, and giving their greatly needed sympathy and help to those who are in such peculiar straits.

The Committee on the Mahratta Mission say:—

The Report of the Mahratta Mission gives evidence of wise, patient, and successful labor in that field. Our brethren there are entitled to sympathy, and at the same time to congratulation. While their hearts have been distressed and their work embarrassed by the famine, and by retrenchment, still the last year has been one of much fruitfulness. It is a fact to be noted, that one hundred and fifty-six persons, or one sixth of the entire church-membership of the mission, were added on profession of faith during the past year.

It is certainly very encouraging to find that, in such a year of drought and suffering, the contributions of the churches amounted to \$2,000, or two fifths of the whole amount required for the support of their pastors.

The native pastors, now outnumbering the missionaries; native converts zealous in doing missionary work; the school at Ahmednuggur, of one hundred and fifty girls, of whom twenty-eight were received into the church during the year; the faithful work of the Bible women, under the direction of the wives of the missionaries; all these are encouraging features of the record.

The standard of piety among the converts is rising, the spirit of inquiry among the heathen is on the increase, the old idolatry is being steadily undermined; and we may hope that, in a day not far distant, paganism in that field, like some huge cliff whose foundation has been slowly worn away, shall give place to the Gospel and the kingdom of our Lord.

The Committee on the Madura and Ceylon Missions report:—

Good progress, for the year past, has been made. There seems to be, on the part of the missionaries, a general expectation of great religious changes in this field, and that they are on the eve of great ingathering to the churches. The death of that devoted and gifted laborer, Mr. Capron, has been a sad loss to this mission. Long will his faithful labors perpetuate the memory of his useful ministry.

Drought and retrenchment have worked adversely on the mission. Yet one new church has been organized, and the gain in the number of church members is eighty-nine, making a present total of 1,969.

The Bible women have been very active. The educational work, subordinated to the interests of the Gospel, promises much for the future, particularly in the way of raising up native laborers. The Home at Madura, under the direction of Mrs. Capron, is a great addition to the mission, and Mrs. Capron's medical labors have been remarkably successful, and have been appreciated by large numbers sharing in them. The dispensaries, and their branches, under Dr. Chester, are of untold service to the sick and suffering. A general feeling of hopefulness pervades the missionaries, and signs of increasing progress are manifest.

Few changes, and little that is striking, have been reported from Ceylon this year. To the twelve churches sixty-six members were added. Contributions were larger than ever before, and six of the churches are now self-supporting. It is noteworthy that of the sixty-six new church members forty-five were from the higher schools and classes.

Jaffna College, under Mr. Hastings, and the training school at Tillipally, under Mr. W. W. Howland, are both prospering, and steadily contributing to the effectiveness of this mission, while the work among women presents the most encouraging feature in the year's report. Homes are open to the Bible-readers, and a spirit of inquiry, which promises much, has been awakened among the native women.

Respecting the Missions in China it is stated :—

Your Committee are permitted to make mention of a degree of progress which is most encouraging; and they are glad to note the fact, that the missionaries are hopeful of better things in the future.

It is much that the North China mission has added to its churches 30 per cent. of the entire number enrolled at the time of its last annual report, and the Foochow mission 9 per cent., and that the two missions have been so blessed as to report an increase of 82 per cent. upon the number enrolled five years ago. How many churches in this country have had as large an increase, through conversion and confession, within the same time?

But such increase is not the only cause for encouragement and thankfulness. The church members are growing in Christian character, and in a feeling of obligation to aid in the evangelization of their countrymen.

The introduction of a native pastorate among the forces by which the work shall henceforth be carried on, is a step in the right direction; and the establishment of a new station in the interior, one hundred and fifty miles in a direct line from Foochow, indicates both wisdom in counsel and enterprise in action.

The wisdom of laying the foundations broad and deep already appears, and God is giving to some who have labored long, in faith and patience, the pleasure of now seeing the walls of the spiritual temple rising. We rejoice that they have their reward even now. The workers may change, but the work will go on.

No one who has watched the progress of missionary work in China can well doubt that it is entering upon a new era. It may be said of it, generally, as is said in the Report before us of the Foochow mission work: "The long period of preparation seems drawing to a close, and results of a more promising character, long waited for, seem now right at hand."

The Missionary Conference at Shanghai, from the 10th to the 24th of May inclusive, at which one hundred and twenty missionaries, representing the different Protestant communions, counseled with one another in regard to the common work, is an event of far-reaching influence, having a direct connection with the progress of the kingdom of God in China.

But what are the two hundred Protestant missionaries of China among her 400,000,000 of people? What is one missionary for every two millions of her population? Has not the time come when China should be made the theater of a missionary enterprise much larger and far more aggressive than has yet been undertaken? Does not God call his people to do much more than they have hitherto done for the salvation of the immense population of China, equal to one third of the entire population of the globe? And will not the churches that act through the American Board offer freely unto the Lord, that the redemption of this great people may be rapid and complete? They have made a beginning—only a beginning—of the work which they are privileged to do. Let them now obey the call of God to go forward to the working out of grander results, that they may have part in the joy and reward of the finished enterprise.

The Committee on the Japan Mission say :—

The encouragement to labor for the evangelization of Japan has hardly a parallel in the history of the missionary enterprise. New as the field is, the most blessed and cheering results are already visible. Old superstitions are already largely rejected by the more educated classes. There is on every hand an eagerness to hear the Gospel, and those who embrace Christianity become at once enthusiastic and effective workers for the cause. This is especially true of the young men in the training school at Kioto. This school now has sixty-five or seventy pupils, more than half of whom are preparing to become preachers of

the Gospel. In fact, they are already preachers, and in more than fifty places, in and around the city, they are proclaiming the truth as it is in Christ.

So inspiring to the laborers is the success of their work, that there is a constant temptation to overwork, and from this cause missionaries are failing in health and breaking down. The field is full of promise, and the grandest results might be expected if the men and the means were at hand.

One day is with the Lord as a thousand years, and it certainly looks as though the day of the Lord for Japan had now come. Happy would it be for the American churches if they could know the opportunity here afforded them, and could lift up their eyes and behold the fields already waving with a rich and golden harvest. The fruit of every handful of corn now deposited in that deep and fertile soil will shake like Lebanon.

Respecting the Micronesia Mission the report states : —

The Committee have been impressed by the indications of the steady and vigorous advance of the gospel on those distant islands. The addition of more than five hundred converts to the churches in a single year, and a Christian benevolence which, abounding out of the deep poverty of the native Christians, would put to shame many American churches, are fresh evidences of the living power of Christianity. It is only twenty-five years since this mission had birth, yet the members of these Micronesian churches are already sending missionaries to the isles still beyond, even as the Hawaiian churches sent missionaries to them.

Your Committee wish also to express their conviction of the eminent wisdom of sending the Rev. C. M. Hyde, D. D., to the Sandwich Islands, to take charge of an institution for the training of Christian young men for the native ministry, some of whom are expected to go forth as missionaries to the Micronesian Islands.

The Committee on the Dakota Mission say : —

In considering that part of the Annual Report which was assigned to us, we have had the advantage of one of our number, Rev. Joseph Ward, being a Congregational pastor in the vicinity of the mission, and also of the presence of one of the missionaries there employed, Rev. Alfred L. Riggs. Without adverting to statistics gathered in the Annual Report, we recognize the fact of general prosperity, and especially the testimony, that while the sum expended has been less than in some former years, the results have been greater in proportion. But more particularly we call the attention of the Board to the light thrown on the general question of the proper policy of the government toward the Indian tribes, by the experiments of the two colonies known as the "Flandreau," from the Santec Agency, and the "Brown Earth," from the Sisseton Agency; the first formerly described in the "Missionary Herald" and other publications, and the latter more recently undertaken under the stimulus of its success. They are strictly colonies from the Dakota or Sioux Indians, who have gone forth from their tribal relations, and settled upon United States lands, obtained homesteads and all the rights of citizenship, and are maintaining agricultural and other industries for their own support, and churches and schools for their improvement, precisely in the manner of white settlers. Suffice it to say that these recent experiments happily illustrate and confirm the growing conviction of thoughtful students of our national affairs, that the Indians ought not to be the perpetual wards of the government, and thus held in continued pauperism and feebleness, but, as soon as it may be done without violence, should be placed on the footing of white settlers and citizens; and that the existing laws relating to reservations should be so far modified as to allow of such a course on the part of those who choose to adopt it. We add the testimony and conclusions of the brethren engaged in the Dakota Mission, from a document prepared by them at their annual meeting September 13, 1877, which arrived too late to be incorporated into the Annual Report. This document your Committee recommend to the Board for their sanction and adoption, expressing also the wish that in substance it may be brought to the attention of the proper departments of the national government. The document was prepared to be acted upon by the Board, and is as follows : —

"The experience gained in prosecuting the mission work among the Indians of this country during the past sixty years, constrains this Board to adopt the following platform of principles which we think should represent the Indian policy of our country.

"1. Indians are men — not much differing from others, with the same wants, and governed by the same impulses as other men.

"2. Since there is, under our government, no legal arrangement for the adjustment of wrongs among Indians, the first and great necessity on their behalf, even in the savage state, and much more as they begin to emerge from that state, is the protection of law and subjection to its penalties. In their native state Indians are lawless, and often need to be restrained by force. So far the military power is a necessity.

"3. So long as they remain the wards of the government, dependent to a large extent for support and help, the necessary education — in books, in agriculture, and in mechanic arts — should be made compulsory. No more *Indians* should be raised.

"4. It is certainly more economical to feed Indians than to fight them, as well as more humane and Christian, and the Reservation system is accepted as a temporary expedient in preparing them for self-support; but great care should be taken that the feeding be not continued too long, and the Reservation should terminate before it becomes a hindrance to citizenship.

"5. When life and property are thus protected, and Indians take the first step towards civilization, they should find all obstacles removed to their acquisition of real estate by homestead or preëmption, that by reaching the condition of self-support they may take their place among the other peoples who constitute our American nation.

"6. In view of the fact that the Indian service of the government is one of complex duties, requiring special training, and that frequent removals of its officers works evil, we believe the time has come for the establishment of a true Indian Civil Service, in which tenure of office shall be during efficiency and good behavior.

"7. To successfully accomplish the objects herein enumerated, — to civilize, to enlighten, to educate, and bring up to the highest and best style of manhood, — we regard the teachings of our Lord and Saviour Jesus Christ as *indispensable*, and the prosecution of the missionary work among the Indians as *imperative*."

The Committee on the Missions in Spain and Mexico reported : —

As was to be expected, all efforts to introduce a pure Christianity into Papal Spain continue to meet with fierce opposition. Nevertheless, there appears to have been decided advance in the good work during the past year, both at Santander and Zaragoza, especially at the latter place; and this advance promises to be much greater the present year, provided the reinforcements urgently called for can be furnished.

Since the report of the Prudential Committee was prepared, the Mission in Northern Mexico has been transferred to the Presbyterian Board, while in Western Mexico the work continues hopeful and progressive, although greatly weakened by the absence of Mr. and Mrs. Watkins.

Respecting the mission to the Austrian Empire it was said : —

The Committee appreciate the peculiar difficulties of this field, and especially the many hindrances which lie in the way of immediate and marked success. At the same time it is our profound conviction that God's hand is in the opening of this empire to the witnesses for the truth as it is in Jesus. The deep needs of the people, as seen in a very general misconception and perversion of the principles of the Gospel, are beyond question. Yet many are hungry for the bread of life, and facts have come to our knowledge which make it certain that the present is not altogether a period of seed-sowing, but of harvesting as well. We feel that the men and women who are laboring in that field are conducting their work with a high degree of wisdom and devotion; and for their own sake, and for the sake of Christ, whose they are, they are entitled to the prayers and sympathies of God's people, here and everywhere.

In connection with the reading of these reports addresses were made in regard to several of the mission fields by Mr. Doane, formerly of the Micronesia Mission; Messrs. Bissell and Hazen, of the Mahratta Mission; Hon. S. Wells Williams, respecting China; Mr. Hartwell, of the Foochow Mission; Hon. B. G. Northrop, respecting Japan; Dr. Schauffler, recently from Austria; and Mr. Bond, of the European Turkey Mission. There was also occasional singing, and prayer was offered by Rev. C. R. Palmer.

THURSDAY AFTERNOON — THE LORD'S SUPPER.

As usual at the annual meetings of the Board, the public meetings of Thursday afternoon were in connection with the sacrament of the Lord's Supper, which was administered in three churches to a very large number of communicants. At the Central Church, Drs. Gordon Hall, and W. A. Farnsworth of Cesarea, Turkey, officiated; at the Beneficent Church, Drs. W. I. Budington, and L. Bissell of the Mahratta Mission; and at the Pilgrim Church, Dr. D. T. Fiske, and Rev. E. T. Doane from Japan.

PLACE AND PREACHER FOR THE NEXT MEETING.

After the communion service the Corporate Members of the Board gathered at the Music Hall for a business meeting, the Vice-President, Hon. Wm. E. Dodge, presiding in the absence of the President.

The Committee on Place and Preacher presented their report, making the following recommendations :—

That the place of meeting for 1878 be Milwaukee, Wisconsin; that Rev. W. I. Budington, D. D., be the preacher, and Rev. George F. Magoun, D. D., the alternate; and that the Committee of Arrangements be Rev. George T. Ladd, Hon. E. D. Holton, William Taintor, Esq., Rev. Henry T. Rose, E. Townsend Mix, Esq., Rev. H. C. Hitchcock, Charles G. Stark, Esq., and Dr. D. H. Perkins, with power to add to their number. This report was accepted and the recommendations were adopted.

RESIGNATIONS. — NEW MEMBERS.

Hon. John B. Page, of the Committee on New Members, reported that George Merriam, Henry White, and Thaddeus Fairbanks, Esqs., had resigned their corporate membership. The Committee recommended that these resignations be accepted, and they were accepted by the Board.

The Committee also recommended the election of the following persons as Corporate Members of the Board, and they were unanimously chosen as such by ballot: Hon. Joseph Titcomb, of Maine; Matthew H. Buckham, D. D., George L. Walker, D. D., Rev. James Gibson Johnson, Rev. Henry Fairbanks, Calvin B. Hulbert, D. D., and Hon. Horace Fairbanks, of Vermont; James G. Vose, D. D., of Rhode Island; Jacob M. Manning, D. D., Rev. William H. Wilcox, Rev. Jonathan L. Jenkins, Sewall G. Mack, Esq., Hon. Thomas J. Borden, Charles Merriam, Esq., Hon. Edward B. Gillett, and Elizur Smith, Esq., of Massachusetts; Frederick A. Noble, D. D., Hon. Nathaniel Shipman, Rev. Joseph W. Backus, Jonathan N. Harris, Esq., and Robbins Battell, Esq., of Connecticut; Rev. Eliphalet Whittlesey, of Washington, D. C.; Charles H. Carr, Esq., and Martin K. Whittlesey, D. D., of Illinois; Rev. Henry S. De Forest, of Iowa; and Rev. Joseph Ward, of Dakota.

OFFICERS.

Hon. William Hyde, of the Committee on Officers, reported, recommending the following persons, who were chosen unanimously by ballot :—

MARK HOPKINS, D. D., LL. D.,	C. C. BURR, Esq.,
<i>President.</i>	ELBRIDGE TORREY, Esq.,
HON. WILLIAM E. DODGE,	<i>Prudential Committee.</i>
<i>Vice-President.</i>	N. G. CLARK, D. D.,
AUGUSTUS C. THOMPSON, D. D.,	E. K. ALDEN, D. D.,
HON. ALPHEUS HARDY,	<i>Corresponding Secretaries.</i>
ABNER KINGMAN, Esq.,	REV. JOHN O. MEANS, D. D.,
EZRA FARNSWORTH, Esq.,	<i>Recording Secretary.</i>
J. RUSSELL BRADFORD, Esq.,	LANGDON S. WARD, Esq., <i>Treasurer.</i>
JOSEPH M. ROPES, Esq.,	HON. AVERY PLUMER,
EGBERT C. SMYTH, D. D.	ARTHUR W. TUFTS, Esq.,
E. B. WEBB, D. D.,	J. M. GORDON, Esq.,

} *Auditors.*

The Recording Secretary announced that the following Corporate Members had sent letters excusing their absence from this Annual Meeting: Hon. Peter Parker, Dr. Philo R. Hurd, Dr. George N. Boardman, Rev. B. C. Taylor, Dr. R. S. Storrs, Dr. W. W. Patton, Rev. C. L. Goodell, F. C. Sessions, Esq., Dr. W. E. Merriman, Rev. J. W. Strong, Dr. S. G. Buckingham, Dr. N. Bouton, Ebenezer Alden, M. D., Dr. E. J. Montague, Dr. E. P. Goodwin, Dr. N. A. Hyde, Dr. J. S. Hoyt, Dr. Samuel Woleott, Samuel Holmes, Esq., John G. Foote, Esq., Dr. Alvan Bond, Oliver E. Wood, Esq., Dr. Rufus Anderson, Dr. Geo. F. Magoun, and Dr. A. B. Robbins.

THURSDAY EVENING — TREASURER'S REPORT.

At the opening of the session Thursday evening the Board united in singing and were led in prayer by Dr. J. H. Scelye. Dr. I. P. Warren, of the Committee on the Treasurer's accounts, presented the following report, which was accepted:—

The Committee to whom was referred the Report of the Treasurer, have made such an examination as their limited time has permitted, and beg leave to report that the funds of the Board are well invested, and the books and accounts appear to be kept in a thoroughly business-like manner and to be properly audited.

Your Committee wish to commend the prudence and economy of the management, and have only to regret the increase of the debt, which is now reported at \$47,985.94.

P. S. Such was the report as prepared yesterday, and it is, perhaps, still appropriate as relating to the account of the Treasurer, as presented by him. I may be permitted, however, now to add, for the Committee, that through the special blessing vouchsafed last evening, our regrets are changed to congratulations that the debt exists no longer, and into devout thanksgiving that the Board may enter upon the coming year, not only without embarrassment but with encouraging indications of financial enlargement.

COMMITTEE ON NEW MEMBERS.

The President appointed the following persons as the Committee on New Members, to report in 1878: Dr. James H. Means, Dr. A. B. Robbins, John B. Eldridge, Esq., A. S. Barnes, Esq., Hon. William B. Washburn, and Dr. J. W. Chickering.

ANNOUNCEMENTS AND ADDRESSES.

Hon. J. B. Page made statements in regard to what was done Wednesday evening to remove the debt, announcing that in addition to the sums then reported, pledges amounting to \$3,000 had since been received, making a total sum of \$51,000. It was also stated that sacramental collections were taken in the three churches Thursday afternoon, for the starving people of India, amounting to \$904.95.

Most of the time was given, as usual on Thursday evening, to addresses, which were appropriate and impressive, from Messrs. W. A. Farnsworth, of Western Turkey, and E. T. Doane, of the Japan Mission; Dr. Hopkins, President of the Board, and Dr. Robinson, President of Brown University. Prayer was then offered by Dr. Behrends, the assembly united in singing the Doxology, and Dr. H. B. Hooker pronounced the benediction.

FRIDAY MORNING — VOTES OF THANKS.

The Board met on Friday morning at half past eight o'clock, united in singing, and were led in prayer by Rev. Jeremiah Porter. Hon. S. Miller, of the Business Committee, offered the following resolutions, and they were unanimously adopted:—

Resolved, That the thanks of the Board be presented to Rev. Dr. Fairchild for his sermon of Tuesday evening, and that he be requested to furnish a copy for publication.

Resolved, That the cordial thanks of the Board be presented to the people of Providence for the generous hospitality which has been extended to the members and friends of the Board during this meeting, rendering their stay in the city so pleasant; to those who have furnished for our meetings this commodious Music Hall; to the several religious socie-

ties that have opened their churches for public services; to the ushers, who have so efficiently and faithfully performed their labors; to the organist and the choir that have aided acceptably in the service of song; to those railroad companies that have facilitated attendance on the meetings by a reduction of fares; to gentlemen of the press who have labored so assiduously and successfully to spread before the public full, accurate, and appreciative reports of our proceedings; and especially to the Committee of Arrangements, for their arduous and effective labors in securing ample and excellent provision for the convenience of the Board and the comfort of all who have been in attendance.

Brief but impressive remarks were made by Vice-President Dodge and Secretaries Alden and Clark, and farewell addresses by Rev. W. W. Curtis, soon to leave for the Japan Mission, and Messrs. Farnsworth (of Western Turkey) and Bissell (of the Mahratta Mission) about to return to their fields. Dr. D. T. Fiske then led in a special prayer of renewed consecration. President Hopkins emphasized the thanks of the Board for hospitality received; Dr. J. G. Vose responded in behalf of the churches and Christian people of Providence and the neighborhood, and the Board again united in prayer led by Dr. Thomas Laurie, and in singing the hymn

"Blest be the tie that binds."

The benediction was pronounced by Dr. Schaufler, and the Sixty-eighth Annual Meeting was dissolved.

REMARKS.

The Board has held heretofore, in the estimation of those attending, many "best" annual meetings, and it is believed that not a few of those who were present from day to day this year, at Providence, would say that this meeting was even *better* than perhaps any one of the preceding *best*. From first to last, in all devotional services, which were frequent; in the morning prayer meetings at the Music Hall, largely attended; in the many addresses; and, indeed, pervading the whole meeting, there was a seriousness, a tenderness, an elevated spiritual tone, an apparent earnestness of consecration, indicating the manifest presence of the Spirit of God, — a beginning already of that "Missionary Revival" of which so much was said, and which was felt to be so needful. Such feelings obviously prepared the way for the wholly unexpected movement for the payment of the debt; and they were intensified, while emotions of deep and grateful joyousness were added, by the result of that movement.

When, on Wednesday evening, after Dr. Bartlett had presented the report of the Committee on the Home Department, and made his remarks, and after Secretary Clark had stated, briefly, how painfully stringent must be retrenchments if for the year to come the receipts — *for the debt and for the year's operations* — should not be *more* than the sum named in that report (\$500,000) — when, after this, Ex-Gov. Page of Vermont stated his conviction that the debt should be paid then and there, and that \$500,000 should be furnished for the year's operations, and moved that cards be at once circulated for that purpose, it was obvious that the officers and members of the Board were taken by surprise. Doubts, and objections, and a motion to postpone were interposed; but as the mover pressed his own views, declining to withdraw the motion, it soon became apparent that the sympathy of the great congregation was with him. And when the motion was seconded and put to vote, it was decidedly sustained. Then followed scenes which, in the intensity of interest, the joyous readiness of contributions, and the abundant manifestations of feeling, it may be safely said, have had no parallel in previous meetings of the Board. The closing scene of that evening session was depicted in the "Providence Journal" of the next morning thus: "A moment later it was officially announced that the round sum of \$48,000 had been pledged. Then the pent-up excitement broke forth in a manner which entirely eclipsed all the previous bursts of applause. . . . There was laughing for joy, and weeping for joy, and waving of handkerchiefs, and swinging of hats,

and, in short, everything that could express the joy and satisfaction which pervaded the assembly. Then they joined most heartily in singing, 'Praise God, from whom all blessings flow.' Rev. Moses Smith, of Michigan, offered the closing prayer, the benediction was pronounced, and that vast audience (for though it was half-past 10 o'clock nearly all had remained to the end) dispersed with more of real satisfaction on their faces and in their hearts than often falls to the lot of an assemblage." When, the next day, Governor Page spoke of the result, and stated that additional pledges amounting to \$3,000 had been received since the previous evening, it may well be supposed that the heart of the great assembly was with him as he added: "And now, Mr. President, I feel like saying, with the Psalmist of old, 'Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.'"

The number of Corporate Members reported as in attendance at the meeting was 89 and the names of 515 Honorary Members were handed to the Assistant Recording Secretary. The Music Hall accommodated an audience of considerably more than 2,000, yet it was necessary to open the Beneficent Church for addresses, to good congregations, on Wednesday and Thursday evenings. On Thursday forenoon the Woman's Board held, in that church, a very large, and, as was stated, an intensely interesting meeting; while one of the most delightful gatherings of the week was a missionary reunion, — a meeting of perhaps 150 missionaries, children of missionaries, and their near relatives and special friends, — at the rooms under the Pilgrim Church, where a bountiful collation was provided by the ladies of that church. There was also, on Thursday, a gathering of alumni of Mount Holyoke Seminary; a like gathering of alumni of Amherst College; and a meeting of about fifty theological students, from various seminaries, addressed by Secretaries Alden and Clark.

As a whole, this meeting of the Board was one long to be remembered; one which has called forth, and will yet call forth in distant lands, as the reports of it go out to all the mission fields, many songs of thanksgiving and praise.

"THE CAPTIVITY" TURNED.

SINCE the happy deliverance experienced at Providence, in the sudden extinguishment of that tenacious adherent to the Board for the past few years, bearing the name of "Debt," the old and tried friends of foreign missions have taken unusual comfort in repeating the one hundred and twenty-sixth Psalm: "When the Lord turned again the Captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; *then said they among the heathen*, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad."

Now, therefore, is the time for thanksgivings to rise into renewed supplication, "Turn *again* our captivity, O Lord, as the streams to the south." Let us expect an immediate and still larger out-pouring of the Holy Spirit, lifting us all up to a permanently higher standard, both of holy living and generous giving. God has wrought these great things for us, to show us that He has greater things in store. Let it be our motto for the new year, "The best reward for having done well already is to have more to do." Forgetting those things which are behind, we are now to reach forth unto those things which are before. What if the many friends who were not able to be present at Providence, but who have given thanks for what was there accomplished,

should express their thanks by doing the same thing themselves, every generous donor forwarding a special thank-offering now, at the beginning of the year — a guarantee to the Prudential Committee that they can at least begin to inaugurate that “forward movement.” Think how long the fainting missionaries at the front have been waiting for it. Will the *upward* move in the benevolence of the churches warrant the *onward* move in missionary work? This is the question to be answered during the early months of this financial year. What generous donors, what liberal churches, will give the signal for this new departure?

ITEMS FROM THE MISSIONS.

IN *European Turkey*, up to August 23d, all was quiet at Samokov; the mission families had not thought it best to leave, the leading men among the Bulgarians *seemed* to be more friendly to them than ever before, and the Turks appeared to be on the best of terms with them. They did not see why, should trouble arise, they might not expect Turkish neighbors to defend them, as those at Eski Zagra had defended the missionaries there. On occasion of a then recent “scare,” the governor of Pazarjik sent his harem to Samokov for safety, and the governor of Samokov sent his salutations to the missionaries, asking that, as a favor to him, they would allow the harem to occupy, for a few days, buildings on a lot lately purchased for the use of their theological school. The favor was gladly granted.

MR. KNAPP wrote from Bitlis, *Eastern Turkey*, August 1st: “Nearly all the villages in Bitlis field have been plundered, but very few lives have been taken. . . . Thus far we have been unmolested; and we are assured by our people, that our presence is a restraint upon the Koords and Turks of this city. We have the satisfaction of feeling that we are rendering important aid to our people by our presence and counsel, and we cannot see how it is our duty to desert them at present. We sleep nights in our tents on our roof, have a watchman, and have no fear. Thus far the Lord has most wonderfully preserved us.”

Dr. Raynolds wrote from Van, July 30th: “The Koords who were here and gave us some trouble at the time of our return [from an island in the lake] left very soon, and no more have come in. The Pasha assures us that no more will come. It seems pretty certain that the government is disgusted with the result of its calling in of the Koords. . . . Our apprehensions of trouble from the Koords are now, therefore, largely at rest, and we feel measurably secure from personal danger unless our city should become the theater of actual and continued conflict. . . . We are cheered in our work, this summer, by the manifestation of some interest in the truth on the part of a number of promising young men, though they have not yet declared themselves Protestants.”

A LETTER from Mr. Harding, of Sholapur, *Mahratta Mission*, dated August 15th, makes very painful statements in regard to the terrible suffering occasioned by the still prevailing famine. For five months he had been working

systematically among the starving, relieving some of the worst cases; "but," he adds, "about a month ago the mortality became so great, that it was evident a more thorough and extensive work was needed, and of late Mr. Gates and myself have been feeding about 600 persons every day, with boiled rice and bread. I fed, this morning, with my own hand, over 300." The government, it is supposed, furnishes the means, largely, for this work. As a rule, those only are fed who are so emaciated and weak as to be unable to work. Multitudes are dying of starvation, specially among the children.

MR. BRYANT, native pastor at Chavagachery, *Ceylon*, wrote in July, mentioning the addition of five persons to the church, by profession, alluding to "many signs that the Master's kingdom is to be soon established," but noticing the serious prevalence of cholera and famine, such as he had never known before in Jaffna. Mr. Rice, native pastor at Batticotta, wrote July 23d: "Since my last letter was written, sixteen persons have joined the church on profession of faith. Fourteen of these belonged to the College and two came from the village."

MR. WILLIAMS, of Kalgan, *North China*, reported, July 7th, that the teacher of their school had been received to the church, and his own personal teacher and his son had asked to be received.

MR. W. H. GULICK, of Santander, *Spain*, writes that he has felt constrained to withdraw from the promising work at Alevia, for want of means, "and the flock there is left without shepherd or guide, to be devoured by the wolves that have swarmed in upon them." Mr. T. L. Gulick wrote from Zaragoza, August 18th: "Just at present we have special occasion for the exercise of prayer and faith, on account of special obstacles. I wrote you a while ago of the increased opposition of our enemies. This continues. Some of the fanatics are saying openly, that the Protestant church in Zaragoza will be rooted out before the festival of 'La Virgin del Pilar,' which takes place in October. We are often insulted on the streets, especially Garcia Martinez, who has to go daily over the same road to her school. Though she is always accompanied, usually, by a bright little girl of twelve, she suffers much from insulting remarks. The school children are so constantly persecuted in the streets, that it requires much grace for them to keep from fighting. We hear that great efforts are being made against us on every side. The Roman school that was started next door to ours is still kept up. A low drinking place has been opened directly in front of the door of our church and school. There is often dancing going on in the street in front of our door during the Sunday and Thursday evening services. Roman Catholic ladies often station themselves on the opposite side of the street, in front of the chapel, as spies on those who go in and out. They are earnest Catholics, determined to do what they can to bring their countrymen back into the fold of Rome, and to prevent any new victims falling into our snares."

MISSIONS OF THE BOARD.

Japan Mission.

PIONEER WORK — A MOST INTERESTING TOUR

MANY readers will remember the cheering account of a visit to the island of Shikoku, by Mr. Atkinson, of Kobe, published in the Herald for August, 1876. In May last he made another visit to that island, going, however, not directly there, by water, as before, but first visiting various places in Chin-Koku (middle country), a region west of Kobe, which he had obtained permission to visit. His "long delayed" account of the whole tour is quite extended, but of such value, as indicating the state of things in Japan, and so full of interest, that though greatly abridged, of necessity, it must be allowed to occupy much more space than is often given to any one communication in the Herald. In a note sent with the narrative Mr. Atkinson says:—

"This pioneering **MUST BE DONE**. It is pleasant work. It is hard work. It has elements of danger in it. **BUT IT MUST BE DONE!** In your sendings to us, please send us men who will become *preachers*."

"During the present tour, as during the last, I lived with my helpers. I know more of Japanese food, Japanese language, Japanese character, Japanese modes of thought, Japanese trials and troubles, joys and sorrows, hopes and desires and expectations, than I ever knew before. I trust that because of this I may be able to do them more good than I otherwise could."

AKASHI AND HIMEJI.

Mr. Atkinson started from Kobe May 7th, for Akashi, an out-station, twelve miles distant, having sent on two theological students the day before. He preached at Akashi that evening, to a large congregation. He writes:—

"The next day I reached Himeji, a castle town, with my helpers. Its distance from Kobe is over thirty miles. Just before reaching the city we were overtaken by a lady who has a granddaughter in our girls' school. She asked,

as an especial favor, that we would all three make her house our home while we were in Himeji. I found a large and pleasant house, and during my stay, of two nights and a day, everything was done that the family possibly could do for my comfort and pleasure. We held three services in their parlor, attended by the family and particular friends, and by several young men of the student class. We sold several portions of the Bible, and some books explanatory of the Bible. At the close of the second sermon, the old lady said that she had had many doubts about the Bible, but that now she had none. I trust that she may find not only that she has no doubts, but that she has strong, saving faith."

OKA-YAMA — ABUNDANT WORK.

"On the morning of May 10th, we set out for Oka-yama, a large castle town, distant from Himeji fifty English miles. There is no town of note or size between these two places, but the villages are almost innumerable; and it made my heart ache to ride on and on, and see the masses of living souls that have no idea of a living and true God and no hope in a loving Saviour. I was glad to see that the same thought was in the hearts of my two young students."

"I reached Oka-yama Saturday afternoon. Dr. Taylor had visited this town and made some acquaintances, and the people are very anxious that he should come and make his home among them. I sent my card to the young gentleman who has charge of the educational work in the city. He was educated in Oregon University and was received into the Congregational church at Forest Grove, Oregon. I also sent my card to a Mr. Nakagawa, a gentleman with whom Dr. Taylor had become acquainted. Sunday morning the two gentlemen came to escort me to the preaching place they had prepared. Mr. Nakagawa is a government officer. Some time ago, I was told, he hated Christianity intensely. Now he is on its side, though I do not think he can be called a Christian."

"As we went along the busy streets, Mr. Naka-gawa would beckon to one and another and say, 'Come and hear the sermon.' Thus, as we went on from block to block, our procession increased until it became quite a body. After reaching the place provided, it was soon discovered that it was too small for the audience, and we adjourned to the Rice Exchange. Here there was abundant room, and it being Sunday no business was transacted. Sunday is not observed, however, because of any Biblical command. It is a government rest day, and others fall into line and make a holiday of it. I think at least one hundred and fifty of the best minds of the city listened with great interest to the sermon. At the close many expressed satisfaction and great pleasure. The remainder of the day was spent in conversation and discussions in the hotel.

"On Monday, a preaching service, for the benefit of a few men who had no leisure late in the day, was arranged for at seven o'clock in the morning. The regular daily service was fixed at ten o'clock A.M. About fifty gathered each day of my stay. Tuesday was *the* busy day. I was about to start for the seven o'clock gathering when Mr. Naka-gawa came in and asked me to go with him to a girls' school. I did so, sending my young men to the other service. I preached half an hour; and then at ten o'clock, preached to the usual fifty. After dinner Mr. N. came and asked me to go with him, as they were all waiting. 'Where and who?' I asked. 'Come and see,' he replied; and I went. The place proved to be the residence of a learned man, who had gathered his friends together to hear about the Jesus religion. Like many other learned men in the empire, he had a few young men studying Chinese in his house. These also were present at the service. The genuine Confucianist—the number of such in Japan is becoming less with each succeeding year—has some faint idea of there being a Creator, and my sermon took the form of Paul's when he made known to the learned men of Athens the 'unknown God' that some of them revered and worshipped. The sermon, as usual, was an hour in

length. At its close I used an illustration that never fails to cause discussion. In all my preaching my aim is to awaken as little hostility as possible. Hence whatever is good in the teachings of Confucius or Buddha I do not hesitate to praise; but according to my illustration they are *ladders* too short for man's absolute need. The Jesus ladder is the only one that is all sufficient. No sooner was the sermon ended than the man of the house began a most earnest discussion with one of my young men. No others participated, but all were most deeply interested listeners. The helper attacked had been a very strong Confucianist, hence he was well prepared for the discussion. He heard his opponent through each argument, then took the matter point by point, and showed where there was error or deficiency. After the discussion had gone on for most of an hour Mr. Naka-gawa said to me, 'Come, the people will be all ready and waiting!' 'Who, where, and for what?' I asked. 'Come and see,' he replied. But I declined, saying that I had no preaching strength left, having already preached three long, sermons that day. He persisted so long, however, that I finally consented to go, leaving the present company to their argument, provided my other helper would be accepted as my substitute. We went to another part of the city and found a little company gathered. Tea and cake were first served; then I talked about ten minutes; and my helper preached a little over half an hour. We then returned to the hotel to supper, and in the evening several men came in to buy books or get more information. Thus ended a most busy day,—'one more day's work for Jesus.'"

DRAWN ASIDE.

"I had expected to make a town fifty miles distant the next point, and to take ship from there for the island of Shikoku; but the ordaining of God was otherwise. On Tuesday I was waited on by a physician of large influence in all that region who had just been to Oka-yama.

"He providentially heard that a foreigner was teaching the Jesus religion in

the city. He attended the services, was delighted with the teaching, and evidently resolved that he would try to secure a hearing for others. He met in the city a Ku-cho, *i. e.*, ruler of a district, whose district contained forty-eight villages, ranging in size from thirty to one thousand houses each. This Ku-cho and doctor invited me to a place called Tamashima-mura, twenty miles from Oka-yama. The call seemed so providential that I decided to go.

"It was difficult to get away from Oka-yama. Up to the last moment some one came to hear or to buy books. Before leaving, Mr. Naka-gawa, who seems to be the most interested in the Bible, agreed to guarantee the traveling and living expenses of a theological student during the summer months, said student to teach the Bible from house to house, or as should seem most convenient. I left feeling that God had been with us. My two helpers were also in a most happy frame of mind."

TAMASHIMA-MURA.

"Late in the afternoon we started for Tamashima-mura, and reached there at eight P. M. We had barely reached the hotel when the Ku-cho, the Ko cho, or village mayor, and a few citizens came in to do their salutations. And in Japan this is no time for smiles! All is solemn and excessively formal. Salutations exhausted, we settled down on our heels to a business talk preparatory for the morrow. The village contains one thousand houses. A large building used for the assemblies of certain officials, the Ku-cho said, should be for preaching. The time for service was fixed and a great deal of other talking, chiefly about Christianity, was done. It was late when our guests departed, and then three weary heads were soon fast asleep on their respective pillows.

"The next day, a little before the appointed hour, our friends of the previous evening came to conduct us to the preaching place. As I was the first foreigner there, the whole village must needs turn out to see the sight. The chapel (?) was a large building; but it was soon full, and would have been full had it been larger. In all places where preaching is done for

the first time, the size of the audience is limited only by the capacity of the building.

"As usual, one of my helpers preached half an hour, and then I began. The interest to *see* the foreigner had been great, but the desire to *hear* him was greater. All the *outsiders* wanted to be *insiders*, and as the *insiders* did not care to become *outsiders* there was considerable agitation, though nothing boisterous. I talked on about twenty minutes, when I concluded that it was useless to proceed under such circumstances. I felt sorry enough; but said, 'If there are some who are really desirous to hear this teaching, I will meet you anywhere where we can have quiet, and where those who simply want to see and hear, and nothing else, cannot come in.' We were then escorted to the hotel.

"A service in a private house was provided for the afternoon. There was a gathering of doctors from surrounding villages that day, and all had said they would like to hear what the foreign teacher had to say. Between sixty and eighty were out. The physician through whose kindness I had gone there was in the audience. Before starting for the service I had a request from this man that I would begin the service with *prayer*, as I had done at Oka-yama. It is my invariable custom to do so, but in the morning my helper, flustered by the presence of numbers or something else, had neglected to offer prayer.

"The congregation was one of the most interested in appearance that it has ever been my lot to address. The hour's sermon was listened to with unflinching attention. Now and then a smile or a nod would enliven the scene. At the close of the service the leading judicial official of the region came up to me, introduced himself, and expressed his thanks and great pleasure. Others followed his example.

INVITATIONS TO SEVERAL PLACES.

"The friendly doctor already named asked me if I would not go to another town and preach. As that town was in the line of my journey I gladly consented, and he said he would go on that

night and have the people ready for my arrival! He had barely left when a letter was handed me by a messenger from the mayor of another village, asking me to go there and preach, and offering to pay all expenses. But I had already promised to go elsewhere. A little later, a man from a town seven miles distant asked me to go there. That also was impossible in view of the other promise! The Kocho — mayor — of Tanashimamura showed a good deal of interest. He was much pleased with our newspaper, the 'Schichi Ichi Zappo,' which he then saw for the first time, secured twelve subscribers, and handed me the money!

OPPOSING EFFORTS OF PRIESTS — BILLS PAID.

"On the morning of our departure, I heard that the priests had met for consultation the previous evening, and that they did not adjourn till two o'clock in the morning. I sent one of my helpers to inquire particularly into the matter. He found that the priests had come to the conclusion, that the most effectual way to arrest the progress of the Jesus religion there would be to exact a written pledge from each temple goer and idol worshiper, by which all such persons should bind themselves in no way to countenance the teachers or teaching of the Jesus religion. But as all idolaters are notable liars, I do not think such promises of any more value than empty breath. Curiosity, or any other little inducement, would be enough to lead most of them to forget their solemn vow and covenant.

"When I called for my hotel bill, I was told that it had already been provided for! The few most interested had settled the bill for myself and two helpers! Again we started on our way with rejoicing.

KASAOKA — AN OPPOSER.

By noon we reached Kasaoka, a city of two thousand houses. Soon after reaching the hotel, I was waited on by the friendly doctor who had come on the night before, and by citizens of the place. Preaching was to be in the up-stairs of the silk-thread making establishment, that being the largest building in the place. I was escorted there as usual, and of course the whole populace (seemingly) turned

out. After prayer, one of my helpers preached a half hour's sermon, and I then preached an hour. I had not been preaching long before one man rose and went out in a very angry manner. He afterwards addressed the doctor who had been the means of my going there, in a very furious way. 'What did you bring that foreigner with his new religion here for?' he asked. And added, 'We were well enough off before he came. Get him out of here again quick!' That was the first and last I heard of the matter. One of my helpers intimated that the police would probably be informed of the man's conduct.

"The next morning, early, visitors began to come. Some wanted to talk, some wanted to buy books, some wanted me to write mottoes for them. As far as possible I met all requests. As it had been fixed that during that day — Saturday — we should go to a city called Fuku-yama, distant twelve miles, we made preparations to start as soon as possible. On calling for my hotel bill, a man from the visitors present said, 'Please allow us to settle it!'

FUKU-YAMA — DISCUSSIONS.

"Again we went on our way rejoicing and praising God. Fuku-yama is a 'castle town.' The friendly doctor's own home is seven miles from that city, and he again went on a night in advance to prepare the way. But as he said to me in Kasaoka that he was anxious to get home, having been absent some time, I there bade him good-by and expressed my thanks for his favors, and my hopes for his future. A little after noon on Saturday, we reached Fuku-yama. At the edge of the city our jinrikishas [carriages] were stopped by a man who came out from a way-side rest-house. He said, 'The welcomers are here. Won't you please alight and come in?' And sure enough, two men came bustling out and said that they had come to welcome me to the city and to conduct me to my hotel. The usual solemn salutations ended, we entered our man-drawn, over-grown baby-carriage sort of vehicles, and proceeded to the hotel. Here the more elaborate salutations were completed and tea was

brought. I had told the friendly doctor that I would spend the Sabbath in Fuku-yama. He had mentioned this to the people, and had also said to them that I must be tired, and they must not have me preach on Saturday, but wait until Sunday morning! After taking dinner, a rest, and a bath, I felt quite comfortable. Towards evening a dozen men came in for a little preliminary instruction. They didn't expect a sermon, only a *little* talk, and this, of course, was very cheerfully granted.

"Fuku-yama is a castle town of four thousand houses. Service was arranged for Sunday in one of the fortresses provided for archers within the castle moat. The up-stairs is nice, large, airy, and has a fine outlook. Between sixty and seventy of the thoughtful men of the place gathered to hear. More could easily have been gathered, but large crowds were not what I wanted. My aim in all this tour was to get close to and close hold of a few in every place I visited, in order to more efficient work. I wanted to provide places for our theological students during the summer vacation.

"After the double sermon — one of my helpers preaching first — the usual animated conversation and discussion began. During the sermon I noticed an intelligent looking young man who had some copies of Scripture, and other books of ours. On asking him where he got them, he said, 'My village is seven miles from here. My father heard you preach in Kasaoka and bought these books of you there. Hearing that you were coming to Fuku-yama, he sent me on to hear you and to learn all I could.'

"In due time we returned to the hotel, and in the afternoon the young man put in an appearance. He stayed close by until bed-time, and quite endeared himself to my helpers. During the afternoon, many of those who had heard in the morning came in for conversation. Our rooms were all life and animation. Some of the men were scholars and 'advanced thinkers,' one had this problem and another that, and we were all three kept on the full stretch of our minds until night. Before retiring our young man bade us good-

by, saying he would start for home at day-break. May God be with him, and with the many who may have heard the Word of Life, bought a few books and then plunged back into the darkness! God grant that the light may shine in the darkness and the darkness be made to comprehend it.

ONO-MICHI — A BIBLE FROM SAN FRANCISCO.

"On Monday morning — I have not preserved the dates — we started for the town of Ono-michi, distant to the west fifteen miles. But before leaving we sold several Bibles and other books. We had already received a letter of introduction to a physician in Ono-michi from our friendly doctor, and we received two more from men in Fuku-yama.

"On reaching Ono-michi, a place beautifully situated on the Inland Sea, I presented the friendly doctor's letter. In the afternoon the receiver of this letter waited on me at the hotel. He had heard the rumor of there being such a religion as I taught, but he knew nothing about it in particular. He seemed to be a substantial, intelligent man. A little after sunset another physician, who had received our letter of introduction from a relative in Fuku-yama, came in. Instead of dropping on his knees as soon as he entered the room, he came straight up to me to shake hands, saying, 'Good morning!' The sun having set it seemed rather late in the day for this salutation, but I responded, 'Good morning.' His stock of English thus exhausted we settled down to Japanese speech and manner.

"This man seemed to be near middle life. He said he belonged to the Samurai class; and added that he was the only Samurai in that city of six thousand houses. His manner was bright, nervous, vigorous. He knew something about the Bible, and said that twenty-seven years ago he had received a Dutch Bible. The man who gave it to him told him to show it to no one, as at that time the death penalty was in force. Seventeen years ago he was in San Francisco, and while there he received an English Bible. The next time he came to the hotel he

brought it. It was a plain, black covered book, with the following inscription on the fly-leaf : —

“From the San Francisco Bible Society, By Rev. J. Rowell, Pastor of Mariners’ Church, Clark Street, between Pacific and Jackson, San Francisco; to Nagao Kosaki. San Francisco, 1860.”

“Three or four years ago, while in Osaka, he bought a Gospel of Mark in Japanese. How well he can read Dutch or English I do not know, but he certainly can read his native tongue. He had held on to the Bibles, but seems to have been little benefited. Years ago, he said, he had studied the priestly literature of the land, but had found no rest for his soul. As to that, however, he said he didn’t feel sure that man had an immortal soul at all. He believed in a something, but thought it might be akin to steam or electricity, and body-generated. When the generating power ceased to be, then the thing generated would also be at an end. After some interpretation of the Scriptures, and some explanations on the import of the miracles, he began to see light and felt anxious for more instruction.

“The two doctors agreed in saying that the people of the place were full of prejudice and bigotry. A public service was arranged for the following afternoon.

“The next morning, leaving one of my helpers in the hotel to converse with any who might call, I took the other young man and strolled out to drum up a congregation. We returned to the hotel by noon, and found a man there who had just come over from Fuku-yama. He had heard a sermon there, but had then no time to buy books; and had come the fifteen miles for further conversation and to buy the Bible, and books explanatory.

“In the afternoon, between thirty and forty men assembled to hear, among them six priests. One of these took notes both of my prayer and sermon. At the close of the sermon the usual animated conversation began. All seemed pleased with what they had heard, and a few stayed until it was quite dark. The priests and others bought books, and six subscribed for the ‘Schichi Ichi Zappo,’ for six

months, and handed me their names and the money. They also, there and then, after some little discussion, agreed to take a theological student for the summer, and pay at least his living expenses.

“Thus ended my work in Chin-Koku. The names of most of the towns I heard for the first time. I had no expectation of the opportunities for work that were offered. In the hands of God the friendly physician led me through a fruitful region. Doubtless he had his own reasons for his endeavors, and those were hardly our reasons for doing the work. The first sermon he heard was on righteousness. Righteousness in relation to national prosperity necessarily came into consideration. He approved of it, and then, being human, and having been long without God or hope, his heart laid hold of the idea of a *righteous God* with great delight. May God bless him, and lead him into the fullness of the light and salvation of the Son of God!”

A SECOND VISIT TO SHIKOKU.

“Wednesday morning I set out with my two helpers for Ima-bari, on the island of Shikoku. I had some anxious thoughts about the people I was about to meet. A year had gone by since I had seen them, and I knew that during that time priests, temple-keepers, and others, had been hard at work trying to destroy what I had done, and to prevent me from doing any more good, or, as it seemed to them, harm. Had any held on, and if so who, or had all fallen back to utter indifference? I hoped for the best.

“We reached Ima-bari at eight o’clock in the evening, and I sent my card to one who was active in helping me last year. He sent word back that he was sick, but that after a little another man would come as his substitute, to do the politenesses he ought to do. I feared that this was Japanese for declining to render any assistance; but in the course of half an hour nine men, who were interested last year, came in and greeted me so heartily that my fears were instantly put to flight. They said that a little while before, the daily paper published in Matsu-yama (Shikoku) had announced my

probable speedy coming to the island, and they had been looking for me ever since."

INTEREST NOT LOST.

"I was delighted to find that those most interested last year had not retrograded. They were more interested than ever. They had read the parts of the Bible they possessed, and had met to talk about them. They had failed to get the significance of many a passage, and now plied me, till a late hour, with questions on such passages in the Holy Book.

"It was decided to have services every day: one in the morning, for Bible class study; one in the afternoon, for preaching; and one in the evening, for singing, conversation, and Bible study. But the priests and temple-keepers had worked so hard and stirred up such feeling that most thought it best to have the services somewhat less public than last year. One of the men interested offered his house, and each day of my stay the place used was full. The priests were conspicuous, this year, by their absence."

FRUITLESS EFFORTS OF OPPOSERS.

"I gradually learned more of the efforts of the Buddhist and Shinto workers. The Shintoists had set about to build a new shrine, in order, in part, to show their vitality, and in part to take the thought of any of their number from Christianity, provided any such had been at all concerned about it. But their efforts had not brought about anything surprising. Besides this work, both Buddhist and Shintoist had employed celebrated preachers from outside to root out the new religion, and I was told that the burden of their sermons was vilification of the Jesus religion."

CANDIDATES FOR BAPTISM.

"Sunday evening two men expressed a desire to be baptized. One of these had been a Buddhist, the other had been an unbeliever. During three generations, he told me, none of their family had believed in the religions of the land. He had read the gospels most thoroughly; there are few in any land who can quote

more, without looking at the book, than he. But he had utterly failed to see the meaning of the crucifixion. The *fact* was conspicuous, but the meaning of it he didn't know. When at last he saw it stand out clearly before him, all he said was, 'Indeed!' But that was enough, considering the manner in which it was said. Before leaving, he told me that his whole life was now given to Christ. I did not baptize these men, though one at least seemed a fit subject for the rite. More instruction, and more experience, will fit them for a fuller, more perfect consecration of themselves to an everlasting service."

"I wished the men most interested to invite one of our theological students to spend the summer vacation with them, and also to provide for his living and traveling expenses. After two or three consultations they concluded that they could not raise enough money for the purpose, and must let the matter drop for a year, hoping that, by that time, they would be pecuniarily stronger. I asked them if they would provide for the young man's board if the Kobe and Hiogo churches would bear the expense of travel. To this they agreed; on my return I presented the matter to the Kobe church, and the necessary amount was given!¹

"I decided to leave Ima-bari on Monday morning. Sunday night visitors stayed very late, and Monday morning some were on hand before I was up. While waiting for the favorable time of the tide, about twenty-five men gathered in my room. We sang a little, and I preached them a short sermon, in the course of which I told them that I felt about them something as Jesus said he did about the multitudes around him, who were 'as sheep having no shepherd.' I knew they would have to meet all sorts of opposition and ridicule, and I felt for them. After the sermon, I prayed with them and committed them to God.

"Thus ended a few days of happy

¹ A letter from Miss Talcott, of Kobe, dated August 7th, states that a letter just received from the student in Shikoku "reports hearty coöperation and interested listeners."

work in the castle town of Ima-bari. As some little indication of their appreciation of our work, the men most interested took care of our hotel bill, paying for us all."

MATSU-YAMA — DISAPPOINTMENT.

"The winds and waves proving contrary, we reached Matsu-yama the next day about noon. By night I found that some who had been deeply interested last year had moved away, and that others had lost their interest. One had evidently sold himself to the Shintoists. The Episcopalian has lost his faith. The principal of the academy in which he is a teacher — a Japanese — is an atheist, and the teachers, and most of the young men, seem to think it a sign of manhood and of deep thought to get off the saying, every now and then, that 'everything made itself.' One of our Osaka church members is a teacher in the academy. His faith seemed at a low ebb before leaving Osaka. He was, however, delighted to see me and the young men with me, and did his utmost to help; but as he knew very few in the city he could not do as much as he would.

"I rented the same building I had last year, and had the same kind of notice posted up, but by the following day the notice had been torn down. My audience consisted largely of students from the academy; though there was a sprinkling of others. I was not sorry for this, as it gave me opportunity to work directly at the atheism that is so popular in the school, and that I now find, by careful inquiry, is so popular in the Empire, among what may be called the intelligent classes. Young Japan, school-going, railroad-building, newspaper making and reading, enterprising Japan is thoroughly atheistic. It came to me as a revelation, even though I had known it after a fashion before.

"What the effect of the preaching was I do not know. Few came to the hotel to see me. . . . The Shintoists and Buddhists I knew had worked intensely during the year, still this did not seem to me sufficient reason for the blight that had seemed to come over the people. I

incline to think that the war times, the fact that the war itself was on the adjoining island, and that an outbreak was also feared in Shikoku itself, had something to do with it. But whatever the cause, the failure — seeming — of the work in Matsu-Yama, this year, was as great as the success — seeming — of last year. A missionary, however, would be welcomed in Matsu-Yama if he would go there to live. My congregations there, this year, did not run over one hundred.

"If we had not received such a setting back in Matsu-Yama we might have returned too full of pride and conceit, and have thought that we had accomplished more all along our route than we really had!

"From Matsu-Yama, I went to Mitsuga-Hama, distant about four miles, and my port for home. While there we found the home of an old lady who had become a Christian during a recent visit to Tokio. She was delighted to see us. Saturday afternoon and Sunday we held services in our rooms at the hotel. Some who heard last year came again. The Christian woman named brought her particular friend — another old lady. After the Sunday service this lady said, 'Oh! I do desire to obtain rest and peace in my heart.' A man present said, 'According to our present condition and faith, the sooner and the longer we sleep, and the sooner we die the better. There is no rest, no peace, but in one or the other of these states.' May these, and thousands like them in the Empire, find true peace through the only peace-giver Jesus."

Eastern Turkey Mission.

EARNEST DESIRE FOR EDUCATION — SCHOOLS OVERFLOWING AT HARPOOT.

THE following letter from Mr. Browne, of Harpoot, dated August 10th, brings to view a desire on the part of the people in that region to secure for themselves or their children the advantages of the mission schools, which, in view of their present circumstances, — oppressed, impoverished, almost destroyed by the war, — is even wonderful. The Chris-

tian reader will not fail to sympathize with the writer, and other missionaries there, as they cry out for help and enlargement, that they may not be constrained to turn away those who come from such benighted homes and thus urgently seek admission to Christian institutions:—

“To-day, after a recess of two weeks, our ‘College’ opens again. Not only are all the students back, many in their impatience coming one or two days before the time, but we find many new applicants knocking for admission, while every one of the hundred seats is occupied.

“Crowded already in our main room, far beyond the limits of comfort and convenience; our two recitation rooms proving entirely insufficient, so that we are forced to send many classes to an adjoining building; our dormitories so crowded that the smaller boys overflow into the largest recitation room for a sleeping place; some from wealthy Armenian families (not Protestant) yet cheerfully accepting these discomforts, and eating with the poorest villagers at ‘commons’ to enjoy the coveted privileges of the school; straitened thus, already, in our accommodations, what to do with these eager, hungry-hearted newcomers is the problem that begins to press heavily on our hearts.¹ Why not appeal for the necessary funds to enlarge your premises, to the people for whose benefit alone they would be expended? some one might naturally ask. But he would never have the heart to ask that question were he in this land, seeing and knowing what we do. From all over this devoted country there is rising to heaven a groaning like that from God’s people in Egypt, and with much the same reason; crushed as the people are under the merciless exactions of their oppressors. Appeal to these for money, when they can hardly provide necessary food and clothing for their families! Appeal to them, even for a cause so dear to their hearts when we see their little all, almost, at the mercy of a rapacious government, and what is left subject to the

demands of plundering soldiers or Koor-dish robbers, they glad, in many cases, if when they see their hard-earned crops swept off with partial or no payment, they and their loved ones escape violence! When we see this wretched country stricken and moaning under the devastations of war, its industries well-nigh destroyed and its internal commerce paralyzed, — when we see all this, how can we call upon those for help who are already doing, according to their means, far more than we might expect! So we ask ourselves, can we not look to the Board for help, when a small outlay would yield such a splendid return, and give us the joy of satisfying this mental and spiritual hunger, which seems increasing on every side?

“Tell us, if we cry to you *will* you ‘come over and help us?’ Or must you give us the same disheartening answer we are forced to give these new-comers: ‘We can do nothing for you?’ Then you force us to turn them away from our doors, and with what loss to their souls and to the evangelization of this land, who can estimate!

“Indeed it is pitiful to think of these parents coming from distant villages, resolved, at any sacrifice, to get along without the help of their children if they can only secure for them the education they themselves never enjoyed, bringing, perhaps, on their donkeys, wheat, or oil, or even boards, to help pay the expenses of the school. And then must we turn them away, simply for lack of room, and this field in such imperative need of laborers to reap the great white harvest!²

“Though this burden presses heavily on our hearts, we yet must acknowledge our deep sense of gratitude, that in these fearful times our work goes on under circumstances so stimulating and hopeful. More and more are we impressed by our exceptional blessings, as we hear of the trials of our fellow missionaries, compelled to flee from their homes and loved

² Let the \$60,000 asked for the endowment of Armenia College be raised, and all these difficulties will vanish. Who will aid in securing this result? — C. H. WHEELER.

¹ In 1871 the departments the number of pupils is now 168. — C. H. WHEELER.

work, to seek safety where they can find it. Knowing that all their other trials and discomforts they reckon as not worthy to be compared to what they suffer in leaving their posts of labor, we try to express our keen sympathy with them, and our gratitude to God for our more favored situation, by a new consecration to this blessed work with which He fills our hands and hearts.

"So do we greatly rejoice in thinking of the goodly company of laborers we shall be able to send into this vast vineyard the coming winter. We cannot but

hope and pray that the great depression and anxiety which everywhere exists may render the hearts of the people peculiarly susceptible to the comfort, the peace, the security found nowhere but in the 'good news of God.' That this may be so,—that the approaching season may, indeed, prove a season of richest spiritual harvesting,—oh, unite your prayers with ours, that we all, Bible-readers, colporters, preachers, pastors, and missionaries, may have a fresh baptism from the presence of the Lord. And to His glorious name shall be the praise."

MISCELLANY.

A LETTER TO THE TREASURER.

ILLINOIS, Oct. 4, 1877.

MR. L. S. WARD, *Treasurer*,—Please apply the inclosed \$200 to reduce the debt of the A. B. C. F. M.

After long hesitation, and misgiving, and a little pang of regret, at length, with grateful joy and hope—transferred from an investment bearing a net 12 per cent. annual interest, and secured by mortgage on improved lands—to the bonds of the Kingdom of Heaven, with their *manifold more* annually, and perennially, to self and to children, and their absolute and perpetual security.

Anonymously yours,

GROWING FAITH.

GRATIFYING "STRAWS."

ONE person, who subscribed \$300 at Providence, towards the payment of the debt, paid the Treasurer, a few days afterwards, \$500 instead of the \$300; a clergyman subscribed \$5, and sent \$10 instead; a few other subscriptions have been, or promise to be, overpaid; and the cheerful, hearty way in which payments generally have been made thus far, is delightful. It is worthy of notice, also, that two of the subscriptions at Providence, one of \$500 and one of \$150, were designated as "for the forward movement." A friend since then sends the Treasurer \$10, "that there may be no debt next year;" the first church heard from as taking its annual collection after the meeting at Providence,—the next Sabbath,—

doubled the amount given the previous year; and an aged and infirm person sends \$250 from the gradual and small savings of a life of labor, that it may not be lost by any savings bank disaster, but may certainly do something for the cause of Christ.

DEPARTURES.

REV. WILLIS C. DEWEY, from Toulon, Illinois, and Mrs. Seraphina (Sheldon) Dewey, from Cattaraugus Reservation, N. Y.; Rev. Thomas D. Christie, from Clymore, Wisconsin, and Mrs. Sarah C. (Brewer) Christic, from Lee Center, Illinois, sailed from New York, September 19th, on the way to Turkey, Mr. and Mrs. Christie to join the Central Turkey mission, and Mr. and Mrs. Dewey the Eastern Turkey mission.

Rev. Isaac Pierson, of the North China Mission, Mrs. Sarah E. (Dyer) Pierson, from Shrewsbury, Mass., Miss Julia Willson, from New York, and Miss H. Frances Parmelee, from Twinsburg, Ohio, sailed from San Francisco, September 12th, Mr. and Mrs. Pierson for North China, and Misses Willson and Parmelee to join the Japan mission.

Rev. William S. Ament, from Owasso, Michigan, and Mrs. Mary Alice (Penfield) Ament, from Cleveland, Ohio; Rev. James H. Roberts, from Hartford, Conn., and Mrs. Grace L. (Howe) Roberts, from Marlborough, Mass., sailed from San Francisco October 11th, to join the North China mission.

OFFERINGS FOR THE DEBT.

NEW HAMPSHIRE.		CONNECTICUT.	
Peterboro, Union Evan. ch. and so.	23 25	New Britain, a member of South Cong. ch.	20 00
VERMONT.		NEW YORK.	
Norrisville, two ladies,	2 00	New Haven, a thank-offering,	10 00
Putney, the widow's mite,	2 00—4 00	Sherburne, A friend,	50 00—60 00
MASSACHUSETTS.		ENGLAND.	
Boston, For last year's debt, 30; Mrs. S. M. Schneider, 20; A friend, 2;	52 00	Liverpool, J. Q.,	20 00
Dedham, Miss M. C. Burgess,	50 00—102 00	Received for the "Debt" in September,	\$229 25

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.		VERMONT.	
Cumberland county.		Addison county.	
Falmouth, Cong. ch. and so.	11 00	Middlebury, Isabella G. Birchard,	10 00
Gorham, Cong. ch. and so.	14 00	New Haven, a thank-offering,	100 00
Portland, State St. Church, add'l,	1 00	Shoreham, Cong. ch. and so.	44 50—154 50
Standish, Cong. ch. and so.	16 00	Bennington county.	
West Auburn, 1st Cong. ch. and so.	28 00—70 00	North Bennington, Cong. ch. and so.	21 53
Franklin county.		Chittenden county.	
Phillips, A friend,	50	Essex, In memory of —	5 00
Weld, Cong. ch. and so.	1 75—2 25	Essex county.	
Kennebec county.		Lunenburg, G. A. P.	5 00
Hallowell, Cong. ch. and so.	92 08	Lamoille county.	
Winthrop, A friend,	5 00—97 08	Johnson, 1st Cong. ch. and so.	17 00
Lincoln and Sagadahoc counties.		Orange county.	
Bath, A friend,	100 00	Tunbridge, Cong. ch. and so. add'l,	1 00
Wiscasset, Cong. ch. and so. 16.56;		West Raudolph, Cong. ch. and so.	12 77—13 77
Rev. G. W. C., 10;	26 56—126 56	Orleans county.	
Oxford county.		Barton, M. A. F.	5 00
Andover, Cong. ch. and so.	8 00	Brownington and Barton Landing, Cong. ch. and so.	15 00
East Sumner, Cong. ch. and so.	5 90—13 90	Coventry, Cong. ch. and so.	15 00
Penobscot county.		Irassburg, Cong. ch. and so.	3 00—33 00
Bangor, 1st Cong. ch. and so. 22.47;		Rutland county.	
A friend, 25;	47 47	Brandon, Cong. ch. and so.	14 00
Union Conf. of Churches.		Washington county, Aux. Soc. G. W. Scott, Tr.	
Bridgton, Cong. ch. and so.	5 78	Waitsfield, Cong. ch. and so.	33 50
East Otisfield, Cong. ch. and so.	5 00	— A friend, to const. ALICE L. TENNEY, H. M.	100 00—133 50
Fryeburg, Cong. ch. and so.	8 70—19 48		402 30
Waldo county.		Legacies. — Essex, Nathan Lathrop, by S. G. Butler, Ex'r, add'l,	38 00
Belfast, 1st Cong. ch. and so.	12 00	Springfield, Mrs. Hannah S. Davidson, by Geo. P. Haywood, Ex'r, in part,	600 00—633 00
Searsport, 1st Cong. ch. and so.	38 00—50 00		1,040 30
York county.			
Alfred, Cong. ch. and so.	30 00		
Kittery Point, Cong. ch. and so.	3 00—33 00		
	459 74		
Legacies. — Farmington, Charles Davis, by Rev. William Warren,	40 00		
	499 74		
NEW HAMPSHIRE.		MASSACHUSETTS.	
Coos county.		Barnstable county.	
Colebrook, Cong. ch. and so.	14 13	West Barnstable, Cong. ch. and so.	10 00
Merrimack county Aux. Society.		Berkshire county.	
Canterbury, Cong. ch. and so. 11;		Lenox, Cong. ch. and so.	42 29
James Doldt, 5;	16 00	North Adams, Cong. ch. and so.	27 93
Concord, G. C. Remick,	2 00	Pittsfield, 1st Cong. ch. and so.	45 52—115 74
Henniker, Cong. ch. and so.	60 50	Bristol county.	
Hopkinton, Cong. ch. and so.	27 00	Taunton, Union Cong. ch. and so. quar. offer.	29 18
New London, Mrs. Eliza S. Trussell, her dying gift (of which 50 for native helpers in Turkey),	60 00	Brookfield Asso'n. William Hyde, Tr.	
Warner, Mrs. J. H. Stewart,	5 00—170 50	West Brookfield, 1st Cong. ch. and so.	85 00
Rockingham county.		Dukes and Nantucket counties.	
Brentwood, Cong. ch. and so.	3 50	Vineyard Haven, —	10 00
Exeter, 2d Cong. ch. and so. add'l,	10 00	Essex county, North.	
Greeland, A friend,	1 00—14 50	Georgetown (see end of Massachusetts donations), a friend,	5 00
Strafford county.		Ipswich, 1st Cong. ch. and so.	20 00
Dover, a special thank-offering from a member of 1st Ch.	10 00	Merrimack, Cong. ch. and so., to constitute ALBERT SARGENT, H. M.	125 00
Sullivan county Aux. Soc., N. W. Goddard, Tr.		Newburyport, Prospect St. ch. and so.	75 82—225 82
Claremont, Cong. ch. and so.	3 43	Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Cornish, Cong. ch. and so.	16 00	Essex, North Cong. ch. and so.	12 71
Lempster, Cong. ch. and so.	8 00—27 43		
	236 56		

Gloucester, Cong. ch. and so.	10 00
Lynn, 1st Cong. ch. and so. special,	60 00
Manchester, Cong. ch. and so.	13 10
Peabody, Friends,	10 00
Salem, a deceased friend,	75 00
Topsfield, Cong. ch. and so., to con-	
stitute Mrs. A. M. MERRIAM, H.	133 65—314 46
M. Franklin co. Aux. Soc. William F.	
Root, Tr.	
Ashfield, Cong. ch. and so.	50 00
Orange, Central Evau. Cong. ch.	
and so.	20 00
Shelburne, Cong. ch. and so.	12 50—82 50
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Chicopee, 1st Cong. ch. and so., with	
other dona. to const. WILLIAM D.	
CHAPIN, II. M.	67 00
Huntington, 2d Cong. ch. and so.	34 20—101 20
Hampshire county Aux. Soc.	
Enfield, Edward Smith,	276 00
Florence, Cong. ch. and so.	113 24
Northampton, 1st Cong. ch. and so.	139 30
South Hadley, Cong. ch. and so.	64 14—592 68
Middlesex county.	
Holliston, Cong. ch. and so., for	
Papal Lands,	19 48
Lexington, Hancock ch., a friend,	5 00
Malden, 1st Cong. ch. and so.	13 43
Somerville, Franklin St. ch. m. c.	11 31
South Framingham, A.	3 00
Stoneham, Cong. ch. and so.	22 34
Winchester, Mrs. Thatcher,	20 00—94 56
Middlesex Union.	
Groton, Union Cong. ch. and so.	179 20
No. Leominster, J. S. & E. A. Thur-	
ston,	2 00
Westford, Cong. ch. and so.	4 00—185 20
Norfolk county.	
Dover, 2d Cong. ch. and so.	3 56
East Medway, Cong. ch. and so.	16 11
Holbrook, Winthrop ch. yearly be-	
quest of E. N. II., 200; do. E. E.	
II., to const. EDMUND WHITE, II.	
M., 100;	300 00
Sharon, 1st Cong. ch. and Christian	
Society,	71 00—390 67
Old Colony Auxiliary.	
Mattapoisett, Cong. ch. and so.	25 00
Suffolk county.	
Boston, Eliot ch. 20; Holland ch.	
8.65; Union ch. 5.10; Miss S. W.	
15; "A single drop of rain," 2;	
"Addie's dollar," 1;	51 75
Chelsea, 1st Cong. ch. and so.	96 09—147 84
Worcester county, North.	
Athol, Cong. ch. and so., to const.	
F. C. PARMENTER, II. M.	131 62
So. Royalston, a friend,	10 00
Winchendon, 1st Cong. ch. and so.	
60.35; a friend, 10; a friend, 3;	73 35—214 97
Worcester county Central Asso'n. E.	
H. Sanford, Tr.	
Northboro, Evan. Cong. ch. and so.	
152.22; do. by Rev. J. II. Roberts,	
7.89;	160 11
Princeton, Cong. ch. and so.	50 00
Worcester, Central ch. and so. m. c.	
196.23; Salem St. ch. and so. 20;	
U. G. White, 5;	221 23—431 34
	3,056 16
Deduct, to correct error in amount	
as reported last month from Mem-	
orial ch. Georgetown,	58 00
	2,998 16

RHODE ISLAND.

Bristol, Cong. ch. and so. add'l, 18;	
Widow's mite, 5;	23 00
Peacedale, Cong. ch. and so.	40 00
Providence, a friend, 2; a friend by	
Dr. Clark, 2;	4 00—67 00

CONNECTICUT.

Fairfield county.	
Black Rock, 1st Cong. ch. and so.	36 42
Fairfield, 1st Cong. ch. and so.	200 00

Greenwich, Sarah Mead,	100 00
New Canaan, Cong. ch. and so.	112 73
Ridgefield, Cong. ch. and so.	63 00
Stratford, "Stratford,"	5 00
Trumbull, Cong. ch. and so.	16 00—534 15
Hartford county. E. W. Parsons, Tr.	
Bloomfield, Cong. ch. and so.	14 50
Burlington, Cong. ch. and so.	15 00
East Hartland, Cong. ch. and so.	9 00
East Windsor, 1st Cong. ch. and so.	60 00
Enfield, 1st Cong. ch. and so. 39.85;	
J. W. Johnson, 5;	44 85
Hartford, South ch. 150; Center ch.	
m. c. 10.86; Rev. A. C. Baldwin,	
5;	165 86
Kensington, Cong. ch. and so.	35 00
New Britain, Rev. Charles Nichols	
and wife,	20 00—364 21
Litchfield county. S. C. Woodruff, Tr.	
Cornwall, 1st Cong. ch. and so.	60 00
Litchfield, Misses Deming,	34 00
New Hartford, South Cong. ch. and	
so.	13 20
Thomaston, Cong. ch. and so.	35 13
West Winsted, A friend,	5 00
Woodbury, North Cong. ch. and so.	38 00—185 33
Middlesex co. E. C. Hungerford, Tr.	
Hadlyme, Cong. ch. and so.	40 00
Middletown, 1st Cong. ch. and so.	
15.50; 3d Cong. ch. and so. 32 50;	48 00—88 00
New Haven county. F. T. Jarman,	
Agent.	
Meriden, Center Cong. ch. L. B.	
Yale,	10 00
Milford, Cong. ch. and so. m. c.	6 50
New Haven, 8d Cong. ch. and so.	33 11
North Branford, Cong. ch. and so.	44 00—98 61
New London county. C. Butler and	
L. A. Hyde, Trs.	
Lebanon, 1st Cong. ch. and so.	44 32
New London, 1st Cong. ch. and so.	193 36
Norwich, a duplicate postal order	
from an unknown source,	23 50—261 18
Tolland county. E. C. Chapman, Tr.	
Bolton, Cong. ch. and so.	20 00
Somerville, Cong. ch. and so., with	
other dona., to const. S. M. BILL-	
INGS, II. M.	50 00
Stafford Springs, Friends,	2 00—72 00
Windham county.	
East Putnam, Cong. ch. and so.	5 00
Putnam, Unknown,	10 00
Plainfield. J. M. Francis,	10 00
South Killingly, Cong. ch. and so.	12 50—37 50
Unknown,	10 00

1,650 98

Legacies. — James Root, by J. C. Par-

sons, Ex'r, 3,000 less costs, 100

2,900 00

4,550 98

NEW YORK.

Binghamton, 1st Cong. ch. and so.	10 00
Brooklyn, Clinton Ave. ch., A. S.	
Barnes,	100 00
Crown Point, 1st Cong. ch. and so.	
add'l,	7 00
East Bloomfield, Cong. ch. and so.	29 50
Fredonia, Mrs. T. S. Hubbard,	18 50
Henrietta, Cong. ch. and so.	5 22
Houer, Cong. ch. and so. (of which	
200 from J. M. Schermerhorn, and	
15 for Papal Lands),	483 57
Lumberland, Cong. ch. and so.	1 25
New York, Rev. B. N. Martin, 20;	
Wm. C. Hunter, 10; A thank-offe-	
ring, 5;	35 00
Otto, Cong. ch. and so.	3 00
Panama, D. D. Swesey,	10 00
Parishville, Cong. ch. and so.	8 00
Penn Yan, Charles C. Sheppard,	363 00
Schenectady, A friend,	5 00
Wading River, Cong. ch. and so.	5 50
Whitney's Point, Presb. ch.	20 32—1,059 86

Legacies. — New York, Sarah W.

Arms, by G. C. Woodhull, Ex'r,

Norwood, Robert McGill, to const.

Mrs. SARAH A. BUDLONG, H. M.

62 34

102 80

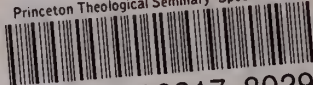
Rochester, David H. Little, by William S. Little, Ex'r,	1,000 00	Warren, Cong. ch. and so.	13 50
	2,225 00	West Salem, Cong. ch. and so. add'l,	5 00—134 79
NEW JERSEY.			
Montclair, 1st Cong. ch. and so. (of which 22.93 for Papal Lands),	45 73	KANSAS.	
Vineaud, Pilgrim ch. and so.	8 86—54 59	Atchison, Cong. ch. and so.	33 25
PENNSYLVANIA.			
Audendried, col. by Rev. D. F. Watkins,	6 22	Manhattan, H. Marshall,	5 00—38 25
Jeausville, col. by Rev. D. F. Watkins,	4 28	NEBRASKA.	
Philadelphia, James Smith, 100; Miss K. M. Linnard, 30;	130 00	Franklin, Cong. ch. and so.	1 60
Riceville, Cong. ch. and so.	5 00	Kearney, Cong. ch. and so.	1 00
Van Buren, Penn. Synod's Com. on Missions,	26 50—172 00	Lawn Ridge, Cong. ch. and so. 10;	
OHIO.			
Cincinnati, South St. ch., "Agamemnon,"	50 00	Mrs. John Crawford, 10;	20 00
Claridon, Cong. ch. and so.	24 00	Macon, Cong. ch. and so.	4 00
Cuyahoga Falls, Cong. ch. and so.	5 67	Osceola, Cong. ch. and so.	5 25
Dover, 2d Cong. ch. and so.	10 50	Pleasant Prairie, Cong. ch. and so.	2 46
Greenfield, Cong. ch. and so.	12 60	Pleasant View, Cong. ch. and so.	1 59
Madison, Mrs. Wirt Branch,	1 50	Riverton, Cong. ch. and so.	1 00—36 90
Oberlin, 2d Cong. ch. and so. 57.89;	67 89	OREGON.	
J. B. Clarke, 10;	100 00	Forest Grove, Cong. ch. and so.	11 00
Toledo, 1st Cong. ch. and so. add'l,	75 48	CALIFORNIA.	
Wellington, Cong. ch. and so.	31 00—378 64	Oakland, Plymouth Ave. ch.	10 30
Widham, 1st Cong. ch. and so.		Petaluma, 1st Cong. ch. and so.	24 20
ILLINOIS.			
Brighton, Cong. ch. and so.	25 00	Redwood City, Cong. ch. and so. for Rev. Isaac Pierson's work in China,	6 60
Byron, Mrs. T. H. Read,	5 00	Riverside, Cong. ch. and so.	4 00—45 10
Crystal Lake, Cong. ch. and so.	4 50	COLORADO.	
Dundee, Cong. ch. and so.	3 00	Colorado Springs, Cong. ch. and so. add'l, 4; Julia Brauerd, 1;	5 00
Evanston, Cong. ch. and so.	76 59	NEBRASKA.	
Geneseo, Mrs. R. B. Paul,	5 00	Central City, Mrs. Sophia Close,	1 00
Lamotte, Cong. ch. and so.	9 46	Steele City, Cong. ch. and so. m. c.	5 00—6 00
Nebraska, Cong. ch. and so.	5 20	DAKOTA TERRITORY.	
Oneida, Mrs. S. W. Ford,	10 00	Yankton, Cong. ch. and so.	25 97
Providence, Cong. ch. and so.	5 87	CANADA.	
Roseville, 1st Cong. ch. and so.	30 00	Province of Ontario,—	
Sheffield, Cong. ch. and so.	25 00	Brockville, The late Mrs. Charles Jones,	5 15
White Rock Center, Cong. ch. and so.	6 00—210 62	Speedside, Rev. C. Duff,	7 22—12 37
MICHIGAN.			
Bay City, col. by Rev. D. F. Watkins,	9 75	Province of Quebec,—	
Carson City, Cong. ch. and so. 10.04;	14 04	Montreal, Zion ch. Rev. H. Wilkes, 8.25; I. C. Barton, 3.09; R. Mills, 5.16; John Heath, 5.16; C. Caudlish, 5.16; Individuals, 13.41;	40 23
Friends, 4;	10 00	MISSION WORK FOR WOMEN.	
Chelsea, Cong. ch. and so.	2 00	From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.	
Detroit, A friend in 1st Cong. ch.	11 05	Mrs. Francis Bradley, Evanston, Illinois,	
East Saginaw, col. by Rev. D. F. Watkins,	7 00	Treasurer.	
Three Oaks, 1st Cong. ch. and so.	2 25—56 09	Towards support of Miss Barrows, Japan (from Maukato, Minn.),	10 00
West Bay City, Presb. ch., for Western Mexico,		MISSION SCHOOL ENTERPRISE.	
MISSOURI.			
Breckenridge, Cong. ch. and so.	12 00	MAINE.—E. Sumner, Cong. s. s. 1.30; Hal-	
Brookfield, 1st Cong. ch. and so.	8 10	lowell, Cong. s. s., for India, 35; North	
La Grange, Cong. ch. and s. s.	4 00	Bridgton, Cong. s. s. 3.25; Pittsoun, Cong. s. s. 2.30; Wiscasset, Little Workers, 1.12;	
Meadville, Cong. ch. and so.	2 00—26 10	York, Cong. s. s. 4.25;	47 22
MINNESOTA.			
Brainerd, Cong. ch. and so.	13 00	NEW HAMPSHIRE.—Hancock, Cong. s. s. 3.10; Marlboro Depot, Cong. s. s. 1.50;	
Mankato, 1st Cong. ch. and so.	23 00	Mason, Cong. s. s. 1; Raymond, Thirty	
Minneapolis, Plymouth ch. and so.	20 30	scholars, 3 05; Wentworth, Cong. s. s. 1;	9 65
Paynesville, Cong. ch. and so.	1 75	VERMONT.—Brookfield, A. W. Frink's class	
Union Grove, Cong. ch. and so.	2 25	of young men for India, 30; East Arlington, Twenty scholars, 2; East Berkshire, Seven scholars, 2; Roxbury, Cong. s. s. 2;	
Winona, 1st Cong. ch. and so.	51 48—111 78	Westminster West, Twi Ive scholars, 1.20;	37 20
IOWA.			
Cedar Rapids, John F. Dean,	5 00	NEW YORK.—Prospect, Welsh Cong. s. s.	5 00
Dubuque, Mrs. S. N. M.	2 00	NEW JERSEY.—Vineland, Pilgrim Cong. s. s.	3 14
Glenwood, Cong. ch. and so.	20 00	PENNSYLVANIA.—Audendried, Cong. s. s. 5;	
Keokuk, A lady,	10 00	Band of Hope, 3;	8 00
Lyons, Cong. ch. and so.	40 00	CALIFORNIA.—Redwood City, Pierson Mis.	
Nevinsville, Cong. ch. and so.	5 90—82 90	Soc. of Cong. s. s., for Rev. I. Pierson's work in China,	61 25
WISCONSIN.			
Appleton, Cong. ch. and so.	5 00	Donations received in September,	8,504 39
Delafield, Tabernacle Welsh Cong. ch. and so.	5 06	" for the Debt, in September,	229 25
Menasha, 1st Cong. ch. and so.	71 03		8,733 64
Ottawa, Libanus Welsh Cong. ch. and so.	3 65	Legacies received in September,	4,743 14
Pleasant Hill, Presb. ch.	13 00		\$13,476 78
Plumuth, Cong. ch. and so.	5 00		
Royalton, Cong. ch. and so.	13 55		

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